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The
CHRISTIAN CENTURY
A Journal of Religion

Religion and Justice

A Study of the Sacco-Vanzetti Letters

By Harry F. Ward

February Book Survey

Editorials

The Skyscraper Church

Should the Churches Keep Silent?

Fifteen Cents a Copy—February 7, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

February 7, 1929

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Ruminations on a Book Number

Why is it that publishers so frequently pick this time of year to put out their most important books? I have no doubt but that they have their reasons, perhaps tested by experiment, but I hereby write myself down a doubter. I doubt whether most people are in the mood to buy and read more just before Christmas and just after than they are at other times of the year.

Can't Mr. Hoover, after he has straightened out the prohibition situation and standardized every article of wearing apparel, induce the publishers to spread their ventures over the entire twelve months? Or thirteen, in case he decides to fix the calendar while he's at it? If there has to be a peak month in the publishing business, I favor June. As things stand, that's the month when nobody publishes anything. But it is also the month when I am collecting my vacation reading. And I am sure that there are many others who, like myself, do their most purposeful annual reading at vacation time.

All this is by way of calling attention to the extraordinarily important books mentioned in this single issue. You will find their titles scattered all through the paper. In the section devoted to articles Harry Ward writes one of the most demanding articles I have read in a long time on the foundation supplied by the Sacco-Vanzetti letters. Among the editorials, that new expose of the war mythology, superbly done by Arthur Ponsonby, comes in for notice. Among the books dealt with in the survey section—count 'em, 27!—you can take your pick as to importance, but certainly you cannot overlook Professor Fay's monumental work on war origins. And the advertising pages are loaded with announcements that constitute a threat to any live man's pocketbook.

How much of this treasure I can read these days, when I'm busier than at any other time, I don't know. At least, I'll have to obtain a good deal of it, and trust to the favor of heaven to get a real chance at it before summer.

THE FIRST READER.

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The CHRISTIAN CENTURY
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EDITORIAL

A TRUE "battle of the century" will take place at Whiting, Indiana, on March 7. On that day the directors of the Standard Oil company of Indiana will either reelect Colonel Robert W. Stewart as their chairman or they will put somebody else in his place. Colonel Stewart played a part in the Teapot Dome scandal which casts a shadow across all the claims of a rising standard of "big business" morality. Yet he still holds great power in the Standard of Indiana, and only heroic efforts will dislodge him. Mr. John D. Rockefeller, jr., is determined to dislodge him. He may succeed; he may fail. A year ago he failed. He has returned to the fight undismayed, and if he is beaten again this year he gives every indication of being ready to renew the battle annually until he wins. Whatever the outcome of the battle next month, The Christian Century desires here and now to salute Mr. Rockefeller. He has courage; he has moral insight. Better perhaps than any other American of great wealth, he is succeeding in his attempt to measure up to the requirements which the Christian ethic places on those who espouse that faith.

A Courageous American

Another Attack on the Atrocity Myth

ARTHUR PONSONBY is the latest to collect the proofs that most of the atrocities by which war spirit was aroused during 1914-18 were myths. He has done a thorough job. Scattered indications have appeared here and there to show how much of the propaganda of this sort, distributed by all governments while the fighting was under way, was pure fabrication, designed simply to fan the flames of hate. Mr. Ponsonby has at last brought all the facts together in one volume, and the English public is said to be almost stunned at the complete and damnatory character of the evidence which he presents. With his long career in parliament, and particularly his service as under-secretary for foreign affairs, to give weight to his words, Mr. Ponsonby has taken up the atrocity stories one by one, traced them (where possible) to their sources, and shown with devastating finality how much lying there was done in the holy cause of inducing the peoples to hate one another. His brief but well-documented book, "Falsehood in War Time," will soon be reprinted in an American edition. There will be little in it that students of the war do not know, but the book should have tremendous value in making this information easily and compactly available to the ordinary man. Incidentally, it gives another tremendous blow to that worst of all war myths, Germany's "sole responsibility" for the war, which was enshrined in the treaty of Versailles and has been used as the justification for the demand that Germany bear the costs of the conflict.

An Englishman Protests Against Evangelism for Revenue Only

IT IS a more insidious and deadly sin to sell Christ than to deny him. Such is the text and the conclusion of an article by Sir Henry Lunn in the Review of the Churches for January, in which this notable religious leader points out the danger of a type of free-lance evangelism which is accompanied, if not motived, by the enrichment of the evangelist through excessive "free-will offerings." The inappropriateness of this unctuous term—which however is not quite so unctuous or odious as "love-offering"—becomes apparent when one knows the pressure which some of the evangelists themselves exert to secure, almost by strong-arm methods, "free-will offerings" which run far into the thousands for a few weeks' work. Tetzel's well known system, which roused the indignation of Luther, seems comparatively respectable. At least Tetzel was not collecting money for himself. The "Rev. W..... S....., D.D."—whose full name is not given by Sir Henry, but we are told that he is generally known as "B..... S....."—"received for his campaign in New York, in addition to the expenses of himself and his staff, the sum of $100,000." This is reported on the authority of Dr. Henry Atkinson. Mrs. McPherson, according to World's Work, December, 1927, laid by $600,000 as the financial reward of six years of evangelistic work in Los Angeles. The New York World, in an interview with her just prior to her sailing for England,

quotes her as saying that she receives one offering a month, "usually about $7,000." These are old criticisms, but they have not lost their force. Repetition may have robbed them of novelty but it has not dulled their edge. When preaching the gospel is made a road to wealth, and when popular evangelists refuse to preach it upon any other terms, the unregenerate can scarcely be blamed for concluding that they are more interested in wealth than in the gospel. This cynical conclusion, which is naturally extended by undiscriminating minds to cover all preachers and the whole program of the church, needs to be balanced against the spectacular "visible results" of the great meetings. The cure for the evil: Put the taboo on "free-will offerings." Pay the evangelist a reasonable salary. Have nothing to do with any evangelist who demands a chance to plunder the community as the price of his "gospel."

Nationalistic Cultures Compete On Mission Fields

A FINE ILLUSTRATION of what foreign missionary work means to those who are more interested in nationalism than in religion is seen in the proposal of Premier Poincare that the French government subsidize Catholic missionary work in the far east because France is losing prestige through the predominance of American missionaries in that field. Missionaries spread culture. Naturally, the culture that they spread is the culture that they have. American missionaries plant the seeds of American culture; French missionaries, of French culture. But there are not enough French missionaries to hold up their end in the competition for cultural domination. Therefore, the government must back the missionaries, especially the members of the Catholic teaching orders, though M. Poincare knows as well as anyone—and especially well after the cabinet crisis of a few weeks ago which was precipitated by the proposal to show special favors to the Catholic church—that any suggestion looking to new entangling alliances between church and state in France is sure to arouse resentment and resistance. "The real question, the government contends, is not whether the state should support the efforts of Catholic missionaries, but rather whether it should encourage the spreading of French culture by Frenchmen." No, the real question goes deeper than that. It is whether missionary operations—whether Catholic or Protestant, whether French, American or German—shall be used as the instruments of a cultural imperialism which seeks to impose foreign nationalistic ideas upon a people under guise of evangelizing them. It used to be pointed out—sometimes even by the defenders of missions—that trade follows the missionary and that the missionary is the advance agent of the salesman. That was rather crude. The idea that missions may legitimately be used for the dissemination of the national culture of the country of their origin is little better; perhaps even more dangerous. But so long as they actually are so used, a realistic statesman like M. Poincare can scarcely be blamed for recognizing the fact and trying to get for his country whatever advantage is to be gotten in that way. The remedy lies with those who direct the missions.

Increasing Federal Council Activity in the Midwest

CONSIDERABLE history and more prophecy lies behind the news item, printed in last week's issue of The Christian Century, concerning the enlarging functions of the Chicago office of the Federal Council of Churches of Christ in America. The Federal council has long maintained an office in Chicago. While the council presidency was in the hands of Dean Shailer Mathews this office, under the direct supervision of Dr. Herbert L. Willett, assumed considerable importance as a center for coordinating movements in the life of the midwestern churches. More recently, Dr. Perry J. Rice has given to the same office a continuous and intelligent direction. When Dr. John M. Moore was elected as one of the general secretaries of the council he showed his perception of the realities in the American religious situation by announcing that much of his time would be spent in the Chicago headquarters. Now it is announced that this Chicago office is to be given the benefit of the attention and support of a strong local committee, which will make it possible for this center to play a much larger part in the working out of the total program of the national body. Not only will the men who have served here in the past continue their interest, but the full staff of Federal council secretaries will be expected to spend a part of each year in the Chicago office. This is a promising venture. While the middle west has given the Federal council strong support in its general program, there has been at times a feeling that the council's leadership was perhaps too closely tied to eastern interests to have a vivid sense of the needs and opportunities of the churches of the Mississippi valley. The nearer to the country's heart the council's center of gravity can be shifted, the more quickly will the whole country come to regard the council as an integral and necessary agency for the expression of its religious ideal.

Prohibition Leadership At the Capital

CONGRESS is busy batting about the deficiency bill which carries appropriations for prohibition enforcement. As passed by the senate, the bill contains an amendment offered by Senator Harris setting aside $24,000,000 for enforcement in excess of budget estimates, and another setting aside $250,000 for the inquiry which Mr. Hoover has promised. The amendment is likely to pass the house, after wet leaders have held it up as long as possible, but the newspapers declare that Mr. Coolidge has given assurance of a presidential veto. Mr. Mellon has come out against the increased appropriation, but he is hard

put to it to give an intelligent reason for his opposition. The whole situation is badly confused. The nation has just given prohibition the most impressive ratification that policy has so far received. Legislators and governmental officers are obviously not eager to displease the voters who, three months ago, showed themselves overwhelmingly on the dry side. Yet legislation dealing with this issue seems to wander out on the floors of congress in the most haphazard fashion, and once there makes its perilous way about without any sign of direction from or unified desire on the part of the forces whose major interest is a dry country. The observer returning to Washington after three years in interior Africa would need only a week's attendance on congress to know that Wayne Wheeler is dead. The current lack of sustained and powerful activity by the Anti-saloon league on Capitol hill must strike every student of the government. And unless something like the unified and focused prohibition effort that Mr. Wheeler led can be reestablished, there is danger of grave confusion and much ill-considered action in the field of dry legislation.

Going Back to Taking The Pledge

WE HAVE SAID BEFORE, and we now say again, that this whole prohibition issue is rapidly shifting into a new orientation—that of personal responsibility. From Kansas comes a copy of a brief pledge: "I promise myself and others that I will abstain from the use of any intoxicating drink. So help me God." This will be circulated all over that state this year. In signing the citizen will take into account these reasons:

1. The people of this country have declared by a large majority of citizens that the use of intoxicating drink is harmful to the best interests of all the people. I wish to be classed with this national group.
2. By constitutional enactment the congress has made the manufacture and sale of intoxicating liquor a crime to be punished as such. I wish to help in the enforcement of this law by my own personal loyalty to the constitution.
3. The drinker encourages the law breaker to make what he drinks. I do not wish to give him any encouragement by buying what he makes and drinking it.
4. The results of the prohibitory law have proved the economic and social and moral advantages of the law; in happier homes; more money saved for education, better health and general conditions. I wish to help and be helped along all these lines. Becoming a total abstainer will help to increase the general welfare of all the people.
5. The habit of total abstinence will not interfere with anyone's happiness or personal welfare. The habit of using intoxicating drink may harm very many, lessen my personal influence, and make the enforcement of the law more difficult. I therefore cheerfully promise to be a total abstainer.

In sending The Christian Century a copy of this pledge Dr. Charles M. Sheldon comments: "Why lay the blame for the prohibition problems on the bootlegger and the slack law enforcement officials when the real cause of all the trouble is the personal thirst of the citizen, often called 'good'? Why not try to dry up the source of the stream, instead of throwing up levees against the flood?" Why not, indeed?

A Great Scientist Who Was Deeply Religious

NO SCIENTIST of our generation had a more simple and satisfying religious faith than the late Professor John M. Coulter, and no religious man stood higher among the scientists. He was a standing illustration of the fact that a man may be rigorously scientific within the field of his recognized specialty—botany, in his case—and yet retain a warm evangelical faith. It cannot even be said that he found it necessary to do much reconstructing or reformulating of his religious views, though of course from the standpoint of an earlier time his position would have been considered advanced. He was a convinced believer in evolution and expressed his conviction that that theory was not hostile to faith in his book, "Where Evolution and Religion Meet." Born in China, of missionary parents, more than seventy years ago, he spent his boyhood in southern Indiana; attended a small college, Hanover, in what was then almost the frontier; was a member of the first scientific party sent out to explore the Yellowstone country; became a botanist and ultimately the dean of all American botanists; and was for twenty-eight years a ruling elder in the Hyde Park (Chicago) Presbyterian church. His pastor, Dr. Ralph Marshall Davis, spoke of him as one "who thoroughly believed that Christianity should be an informed religion and that science by its own logic was driven to Christianity. . . . a happy combination of high personal intelligence with the utmost of knowledge to sustain it and that high personal faith that reaches out to God and is sustained. There walked among us one who admitted the double mystery of nature and of the soul and who sustained the double lineage of man: a son of the earth and a son of God."

Undoubtedly the Man Is Crazy

AMONG all the preposterous schemes lately launched, that of the Viscount Ennismore, heir of the Earl of Listowel, is undoubtedly the most preposterous. At least, this is what all the newspaper commentators say, and such unanimity must be deserved. The Viscount Ennismore has asked the public to forget his title, and call him plain Mr. Hare, that being his family name. He announces that he has put all his inherited wealth into a holding fund, to be known as "Neighbors, Incorporated." Shares in this fund will be offered to other wealthy men who desire to divest themselves of their fortunes. For each £100 contributed, the donor will be permitted to purchase one share at a cost of one penny. The shareholders will then agree to live on a modest stipend supplied by the fund, and the rest of the money available will be devoted to various forms of social service. Just how modest this stipend will be is shown by the an-

nounced scale: For single shareholders, £3 a week; for married, £4, with 10 shillings a week extra allowance for each child. The whole scheme sounds absurd, quixotic, and too illusory to be considered for inclusion even in a Wellsian utopia. So the rest of the world is telling Mr. Hare, and the rest of the world, being in the overwhelming majority, is sure it knows whereof it speaks. But foredoomed to failure or not, the project of this young English idealist at least shows this: That skepticism concerning the privileges of inherited wealth is making its way into unaccustomed places, and that the challenge to the established order will presently come from other quarters than the slums. Young Mr. Hare may be a fool for this twentieth century. But how about the twenty-first?

Should the Churches Keep Silent?

THE FRENZIED PROTEST of the world to the church, whenever it has shown signs of dangerous hostility to entrenched evils and institutionalized iniquities, has always been the echo of that cry with which the evil spirit on the Gadarene shore met the church's Master: "What have I to do with thee; I beseech thee torment me not." It is a torment, no less, to have at large in the world a company of people who, however far they may fall short of perfection and however incomplete may be their program for the amelioration of the conditions of men, nevertheless take some things seriously enough to want to do something about it. The church is such a company. Throughout all the centuries it has dissipated much of its energy in taking care of its own interests, accumulating and administering property, protecting its prestige and guarding its privileges; and the more it has done these things the less Christian it has been. But back of all that, there has always been, in varying measure, a solicitude to accomplish something not merely for itself but for men.

It is betraying no secret to say that the church is not satisfied with the world. Even in the dark ages it was not. Civilization has improved, but the Christian conscience has grown sensitive more rapidly than the world has grown virtuous, and it is less satisfied now than it has ever been before. Not all of the divine discontent and the creative idealism is in the church, but much of it is, and in no other organization is it more articulate or more effectively massed for constructive action. If the church ever finds that it has nothing to say in regard to the evils of the world as it now is, it may as well pull down its steeples and put up its shutters.

But how shall the church speak and act—through and to organizations, or through and to individuals, or both? It has a gospel for the individual man; no one denies that. And it would be generally, though not universally, admitted that the individual Christian may sound his note and put his own shoulder under any corner of the world's load to which he can gain access. But the burden which presses upon the lives of men is a burden solidified by institutions, pressed down by consolidated and coordinated forces of self-interest, cemented by every form of social integration, sanctioned by legislation, and bound in place by the structure of government itself. Are Christian men, whose consciences have been awakened to the evils of society, confined to purely individual efforts to remedy these conditions, while every destructive force and every selfish interest is free to organize for the effective pursuit of its objectives? Must Christians engage in a desultory guerilla warfare in the presence of an enemy carrying out a carefully planned campaign? As well send bushwhackers against a phalanx.

The question at issue is not any effort of the church to get something for itself. When it tries that, let it be dealt with no more gently than any other organization which forms a cabal or a lobby to advance its own interests. Nor does it concern the question of mobilizing the members of churches to put over some program which has been delivered to them ready-made by their ecclesiastical superiors—"by ministers as ministers, or by bishops as bishops." It has to do with the right of the church, or of churches, to bring to bear upon government the force of an enlightened Christian opinion democratically formed and held by the people who constitute the churches. We have no sympathy with any conceivable campaign conducted by the church to get special privileges for itself, or with any effort to line up millions of votes to put over some program determined by a handful of hierarchs. These are undemocratic and indefensible tactics. The question that has been raised is wholly unrelated to any such thing.

But in spite of the absence of these objectionable features of clericalism as it has appeared at other times and places, the ancient bogey of church activity in politics is rising again to alarm those who are opposed to the ideas of morality to which the churches, for the most part, stand committed. And, as usual, hostility to some particular program sponsored by the church is generalized into a sweeping denial of the right of the church to sponsor any program and to take the steps which are necessary to make it effective. Perhaps it is just as well that the matter should be discussed as a question of principle and not upon the merits of some particular episode or item.

Most Protestant Christians have arrived at the conclusion that the beverage use of alcohol is personally and socially injurious. Having some knowledge of the futility of various types of regulation that have been practiced at various times and places, and having had experience of the trickeries and

subtleties, the bad faith and lawlessness, with which the liquor interests have always met all regulative measures, most of them have arrived at the conclusion that the only way to regulate is to prohibit. It has therefore come to be, not an article of faith, but the predominant conviction of the members of the Protestant churches in the United States that the prohibition law should be maintained, obeyed, and enforced. The question of the moment is not whether or not they are right in this belief, but whether, since it is their belief, they have a right to act upon it, and to act through those agencies which they have created to bring the force of public opinion to bear upon those who make and enforce the laws.

The most insolent and bare-faced demand that religion should get off the earth could scarcely go farther than the doctrine, lately announced by the world's wettest newspaper, that "it is not the privilege of citizens [to influence legislative action] when it is to promote ideas derived from religious belief, association, organization and teaching through the efforts of such [church] organizations." According to this interesting theory, any group of citizens may unite to make effective by appropriate legislation any ideas that they may have, either for private gain or for public weal, *unless these ideas have a religious sanction or were derived from a religious source!* Butchers, bakers and candlestick makers, oil producers and steel manufacturers can form their associations, maintain their lobbies at Washington, and bring to bear upon government all the influence that they can command to secure legislation in their several interests, but Christians, as Christians, may not organize to secure legislation which they believe to be for the general welfare. Self-interest may freely utilize the power that comes with concerted action, but those who seek only the common interest must confine themselves to such disjointed and sporadic activities as alone are possible without organization. Citizens may organize to promote by political means whatever ideas they may have derived from the consideration of their own financial advantage, or from their knowledge of business, science, education, or things in general. But organization to influence legislation "is not the privilege of citizens when it is to promote ideas derived from religious belief, association, organization and teaching through the efforts of such organizations." The idea does not seem reasonable. And it is no more reasonable than it seems.

What then may Christian people do without incurring the displeasure of their critics? They may use moral suasion upon individuals. They may promote temperance, for example, by preaching temperance. This they ought to have done—it may be added parenthetically—but not to have left the other undone. The theory of the church's critics is that an appeal to law is an appeal to force, because behind the law must stand the policeman to enforce it, and that when the church thus "takes the sword" there is little to choose between drawing the sword to enforce acceptance of its creed and drawing it to enforce conformity with its code of conduct.

This too is fallacious. Behind the law stands the policeman, to be sure; but behind the policeman stands the power of public opinion, without which the policeman is impotent and futile. In a democratic country, the law is presumed to be an expression of public opinion. If it represents the will of an organized and effective minority, prevailing over an unorganized majority, it is useless and iniquitous. This is true whether the organized minority is the Anti-saloon league or the brewers' association. The old charge that the dry sentiment of this country is merely that of a militant minority falls to the ground in the presence of such an unblushing claim that everybody else has a right to organize, but not the churches—which, for this purpose, means the drys. Protestantism has no such inherent force of cohesion and no such supreme skill in political manipulation as to be able to make a minority sentiment dominant over a majority. What the critics want is not a fair test of strength—in fact, they have already had that on many a hard-fought field, and they have lost. What they want is a fight in which their enemy's hands will be tied while theirs will be free; a contest in which the opposition to prohibition or any other form of moral legislation will be solidly compacted by organization, while its advocates will be disintegrated and disunited.

The fear that churches which get into the habit of enforcing their codes of conduct by law may go on (or back) to the practice of enforcing acceptance of their creeds by similar means, is pure bunkum. Law deals with conduct; it does not deal with beliefs. If no aspects of conduct are to be controlled by law, then the whole structure of law crumbles. The argument against controlling conduct by law is an argument for anarchy. It is indeed edifying to find a newspaper clamoring so loudly for an increased navy and hooting so scornfully at the idea of maintaining peace among the nations by any means other than armed force, yet laying it so tenderly upon the consciences of Christian men that they should put up the sword, dismiss the policeman, take no interest in any legislation for the common interest, lest they should find themselves defiled by the use of force for a moral purpose.

Slavery was not abolished in this country until it became a moral issue. Perhaps we should repeal the fourteenth amendment as well as the eighteenth, and rely wholly upon moral suasion addressed to individuals to restrain them from holding their fellowmen in involuntary servitude! The truth is that neither emancipation nor prohibition is a matter of private morals, or of forcing conformity to a moral code. But they are matters of public morals, involving the welfare of society as a whole. In such issues,

the church has a direct concern, and in such conflicts it will utilize the full force of its influence, so far as its conscience has been enlightened, to secure and enforce such legislation as the common welfare may demand.

The Skyscraper Church

WITHIN the past half dozen years there has appeared a new sort of church within the company of American ecclesiastical structures. It is, we are told, an architectural development in accord with the tradition being evolved for American cities. It places the sanctuary in a skyscraper, and surrounds the place of worship with sufficient income-producing property to insure its financial future. A few tentative gestures had been made in this direction before the opening of the post-war period, but the swift multiplication of skyscraper churches has been recent. For some time it was possible to regard the whole movement as a fad; a phenomenon of some interest, but not of lasting significance. In the light of recent developments, and of future projects already announced, this judgment can hardly be sustained. The trend toward the building of skyscraper churches in downtown sections of large cities has become pronounced enough to deserve careful study. It may easily have enormous influence on the future of American Christianity.

Skyscraper churches have now been erected in New York, Chicago, Detroit, Rochester, Syracuse, Cleveland, Kansas City, and others are in course of construction or financing in Boston, Columbus, Minneapolis and San Francisco, in addition to the cities previously named. (For the purposes of this editorial, the term "skyscraper church" is applied to any development in which the place of worship is contained in or attached to a building planned to produce large commercial revenue.) From an architectural point of view some of these churches, as in the case of the Methodist temple in Chicago, have been remarkably impressive. Others, as in the case of the Baptist temple in Rochester, have not been. But they all represent the growing conviction of urban church leaders that the city church, except in wealthy residential districts, can no longer be expected to pay its way from the offerings of its congregations, but must arrange some method by which its financing is made independent of its attendance if it is to remain permanently in the downtown sections.

So long as the skyscraper church was an individual affair, built in separate communities by scattered boards of trustees wrestling with what were regarded as local and peculiar problems, consideration of such enterprises had to be in local and incidental terms. Now, however, the decision to build skyscrapers is becoming almost a settled policy on the part of whole denominations. The Methodists, for example, not only gave the endorsement of their general conference to the building of the skyscraper Broadway temple in New York, but the secretary of their home mission board announced to the same governing body a general policy which can hardly be regarded with too much care. "We need," declared this responsible church executive, "to anchor (*sic!*) the church of Christ in conclusive fashion. I am coming more and more to the conviction that in many of our great congested centers the strictly downtown church, in order to conserve the future, will need to be tied up with some form of income investment." When it is considered that this pronouncement was made in support of a building enterprise located north of 173rd street in New York, it can be seen how much latitude there is in the secretary's definition of "the strictly downtown church." In actual practice it would thus seem that this tie-up with some form of income investment is to be made the "anchor" of almost any city church fortunate enough to own a valuable site.

It should perhaps be said at this point that, in discussing this question, The Christian Century is in no sense seeking to embarrass any particular enterprise of this sort. Our consideration of the matter has, in fact, been delayed until after the financing of the Broadway temple in New York had been completed, lest it might be interpreted as an attack on that effort. We do not always see eye to eye with the pastor of that church, Dr. Christian F. Reisner, as to methods of church work. But we have the highest admiration for Dr. Reisner's courage, inventiveness and devotion to his task. If the skyscraper church is to become a general feature of American church life, the minister of the Broadway temple deserved to see his project carried to completion. But now that this is financially assured, it is in order to look with candor at the skyscraper development as a whole.

The reasons why the denominations are adopting this means for insuring the permanence of their city congregations are too obvious to require detailed statement. The pressure for office and living accommodations in many American cities has become so heavy that any church possessing an attractive site can reasonably expect—thanks to the unearned increment attaching to most city real estate—to receive from that asset, if properly developed, enough income to endow its own future. In some cases, the deal may consist of leasing the site to another corporation, which engages to erect buildings on it of a specified sort—with a house of worship included somewhere on the premises—and to pay a specified rental sufficient to free the church from further financial anxiety. In other cases, the church itself undertakes the construction and management, expecting to reap a resultant profit and to employ this in its own support and in the subsidizing of other denominational projects. Thus, the Broadway temple hopes to be able, after twenty years, to turn over about $200,000 yearly for the furtherance of other Methodist enterprises. With the struggle to keep city churches alive as fierce as it is, it is hardly to be wondered at that harassed congregations and denomina-

tional officers so eagerly accept this hope of financial release. The Methodist home mission secretary already quoted revealed in the same speech that that powerful denomination has only four self-supporting churches on Manhattan island. That, in itself, is enough to tell why the skyscraper church gains in popularity.

But in accepting this way of escape from present financial burdens the churches are morally obligated to consider with open eyes the perils involved. These are, in the main, two. Altogether apart from questions relative to the financial soundness of individual projects there are two points at which the church, as an agency for the moral purification of society, should "stop, look and listen" before it commits itself too unreservedly to this movement. The first concerns the problems which are bound to arise when the church becomes landlord. The second concerns the problems that will grow out of the establishment of the church as a source of profit-making investment.

When a church puts up an office building or an apartment hotel it becomes implicated with the character of the tenants of that building. The building may actually be owned and managed by another corporation altogether, but if the church derives income from it the church is responsible for its character. There is, of course, no reason why such a situation should embarrass a church. Plenty of office buildings and apartment hotels are conducted on a level to make them not only legitimate but desirable investments. But the situation will at least involve the church in constant watchfulness, and is likely to require many perplexing but inescapable moral judgments. Churches have been known to seek public approval for their refusal to lease space to a cigar store while housing real estate concerns whose officers were under federal indictment.

In a recent glorification of "The Church in Business" a writer in the Christian Herald seeks to brush aside this difficulty by pointing out that the church has long been a landlord. Two important examples are adduced. One is the Church of England. The other is Trinity church, New York. Without discussing either example at length it is at least permissible to suggest that England's present ecclesiastical difficulties would be much easier of solution were not the matter of disendowment involved. And as for Trinity, it would seem that almost any church would hesitate before embarking on a course which might possibly impel another Richard Watson Gilder to arise and thunder:

> Guardians of a holy trust
> Who, in your rotting tenements
> House the people, till the offense
> Rose to the Heaven of the Just—
> . . . . . .
> Give thine altars to the dust!

More serious, however, is the predicament in which the church finds itself when it becomes involved in the preservation of the bond market. When the church goes into business—as it indubitably does when it becomes involved in the financial success of a huge construction operation—it is bound to become implicated in commercial motives. One omnipresent commercial motive is the making of a profit. Without that, most business men hold, there would be no business. Certainly without that no church would shoulder the vexations of such an enterprise. But the making of a profit is customarily a ticklish matter. It requires so fortunate a concourse of interrelated events that the profit-maker is generally on the alert against the emergence of any new element that may disturb the orderly progress of affairs, lest dividends be imperiled. "Don't upset the apple cart" is always the motto of most business enterprises in a prosperous land.

Now let a denomination or a single congregation become responsible for the meeting of interest charges on a bond issue running into the millions, and what is likely to happen to the pulpit's point of view concerning the permanency of the present social and economic order? Some single church or some single minister here and there may escape the subtle trap thus set. But what may be expected when the nation is covered with a multitude of churches, all thus involved in keeping the apple cart right side up with care? To think that the church can escape this trap by calling in some outside corporation to do the actual financing is foolish. If conditions arise under which the outside corporation defaults on its obligations, the church is left holding the bag—a situation of heightened, not lessened, difficulty. To put the matter very bluntly, how far will a church, involved in the obligation to supply profits, question or disturb the premises and practices of a profit-seeking, profit-taking society?

The interests here involved are far too complicated and too important to permit easy generalizations. Neither do we feel capable of passing any sweeping judgment on the movement under consideration. It may be that the Methodist home board secretary is right, and that the only way in which city churches may be kept open is by "anchoring" them "in conclusive fashion" to the present day commercial process. But if that is so, and if the denominations are now beginning to throw out these skyscraper anchors, it is to be hoped that they will at least be candid enough and open-eyed enough to understand what they are doing.

Song

THE fire is out within my heart,
Yet there, with folded wings,
Serene, forgetful to depart,
My spirit sits and sings.

One little candle is her light,
A dream that flickers low—
Enough to keep away the night
Until the time to go.

CHARLES G. BLANDEN.

Religion and Justice

By Harry F. Ward

I. *A Revelation*

WHEN MEN who know that the shadow of approaching death has touched them speak to their fellows, it can be assumed that their words have been stripped of pretense and self-deception. So the letters of Sacco and Vanzetti,* written during the years they lay in prison convicted of murder and the days they sat in the death house awaiting the end, are sufficient to answer the question what manner of men these were from whom a modern community exacted the last penalty of its law.

Two of the letters last written are jointly signed and most of the rest are the expression of a single soul, for Nicola and Bartolomeo were great comrades, knit together by kinship of spirit, a common cause and the sharing of the same fate. Not even the corrosion of prison life could weaken this bond. In their final words to the court each speaks of the other before himself. Sacco, never as vocal and less fluent in English, indicates that Vanzetti is his mouthpiece and describes him as

> My comrade, the kind man to all the children . . .

Of Sacco, Vanzetti added what he was debarred from saying:

> Sacco is a heart, a faith, a character . . . lover of nature and mankind. . . . Oh yes, I may be more witfull, as some have put it, I am a better babbler than he is, but many, many times in hearing his heartful voice ringing a faith sublime, in considering his supreme sacrifice, remembering his heroism, I felt small, small, at the presence of his greatness . . . this man called thief, and assassin and doomed.

These men were truth seekers and—what does not always go with that—they were truth speakers.

> I like to look truth and reality in the face, eyes into eyes. Ah, my passion for the truth! What a cross. Yet I am glad of it. . . .
>
> Now dear Mrs. H. I am going to be truthful and sincere—that is to say fanatic, rough and seemingly wrong and unfair. . . . . the Americans, to whom you can tell everything and they like everything, except the pure, naked truth.

Their intellectual friends, nourished by words and limited by appearances, were invincibly optimistic about the outcome of their case. Vanzetti, the more cultured, with a touch of the liberal mind, at times shared their illusions. But not Sacco. He remained with the realities at the bottom of life and never lost sight of the forces that were at work. Three months before the end he wrote:

> If the conscience of Massachusetts justice have the chance to hang us, don't worry dear friend, they will inexorably execute us. . . .

Over against that, there stands pitilessly and indelibly limned on the tragic canvas the last hearty handshake of the governor.

It is revealing that Mr. William G. Thompson, a leader of the New England bar and therefore long trained in detecting the inconsistencies and contradictions in human nature, uses the same word in describing the last statement of each man just before the execution—sincerity. The differentiating characteristic of the mind of Vanzetti is its capacity for discrimination.

> Wisdom is not only comprehension, but also many other faculties together; among which discrimination and sense of measure are prominent. I will try to be wise! ! ! I will think it over and over again.

The rigid honesty that drove Sacco to refuse to sign petitions and to hunger strikes made Vanzetti try to understand his enemies, concede their good qualities, examine himself and his opinions. This urge of mind illuminates his last words from the electric chair, uttered just after Mr. Thompson had discussed with him the value of forgiveness.

> I wish to tell you [he said slowly] that I am an innocent man. I never committed any crime, but sometimes some sin. [Then he thanked the Warden, reiterated his innocence and said] I wish to forgive *some* people for what they are now doing to me.

This integrity of mind challenges us to see how some of our tools are working. Concerning the use of psychology in the treatment of prisoners:

> . . . the real progress represented by the "curing" upon the "punishing" may become by environment and men's vices a bloody insult to misfortune and truth.

And this for the prevailing cult of the intellectuals:

> It is customary to speak of objectiveness—as of a great thing. Relatively understood it is a good thing, absolutely it is trash. . . . The convinced of the most bad belief may wrong everything and everyone, convinced to be objective.

But he could call himself

> . . . a boney pile of perambulating bitterness.

And thus describe his control of wasting emotions:

> You see, I just handle well the swivels of my being . . .

They both enjoyed the rare quality of magnanimity. When, in distraught moments they rebuffed their friends, they later apologized. "You may be right and I may be wrong" recurs. In his last statement to Mr. Thompson, Sacco hoped that differences of opinion over the case had not affected their personal relations and did not mention that the outcome had justified his view. In his last address to the court Vanzetti spoke some blunt words to the judge but added,

> I am sorry to say this because you are an old man and I have an old father.

Again:

> He cannot understand me but I can understand him—because I have been like him before to become what I am.

*The Letters of Sacco and Vanzetti. The Viking Press, $3.00.

Concerning Sacco, who was difficult at times because a stupid technicality had deprived him of the opportunity for prison labor:

> Sometime I get impatient or harsh or resented from Nick. Then I think that I might be worse had I been seven years segregated as he is. And then I consider everything and get ashamed of my conduct with him and regret it. . . . Now I put myself in this mood—he does not intend to offend and even if he intends so you must be man enough to understand it and be just.

The things these men like and want in their last days stand underneath their repeated asseveration that they have never stolen or spilt blood. It is their pride that

> He and I have never brought a morsel of bread to our mouths—from our childhood to today—which has not been gained by the sweat of our brows.

It is their boast that they renounced opportunities to be comfortable because of their belief that it is wrong to take profit from the labor of others. It is their grief that their families have been made to suffer because their names have been linked with a crime. One of the last injunctions is "clear my name."

For themselves all they ask of the world is a little home under the trees with a brook and wild flowers near by. They are true lovers of the outdoors. Sacco laments that he can see only

> . . . four sad wall and a lap of sky that disappear under the wing of a bird.

In the farewell letter to his fourteen-year-old son Dante he bids him assuage his mother's grief by

> taking her for a long walk in the quiet country, gathering wild flowers here and there, resting under the shade of trees . . .

Vanzetti speaks of

> the free, blessing wind . . . the woods which I love so much

and calls flowers

> living fragments of heaven rising from earth.

Still more do they love folks, their own and all others in need. Vanzetti never can fulfil his promise to tell of his mother because the prison will not yield him the mood.

> I hold my mother's memory as the sacrest thing to me . . . I would really like to speak of my mother with the tongue of an archangel.

In the last letter from the death house to Dante Sacco enjoins him

> . . . in the play of happiness, don't you use all for yourself only, but down yourself just one step at your side and help the weak ones that cry for help. . . . In this struggle of life you will find love and you will be loved.

And after that he says concerning the place of suffering where he sits:

> They should destroy that house and put up a factory or school to teach many of the hundreds of the poor orphan boys of the world.

Most of all they cared for the cause. "But we too have a faith." For their belief Vanzetti preferred the term "voluntarism" to the more common word "anarchism." They were socialists but

> The difference—the fundamental—between us and all the other is that they are authoritarian while we are libertarian.

There are several strenuously differing schools of anarchists but

> As for me, I have taken my own from what seems to be the better that is in each and all of the schools.

He rejects the idea of violence but under intense provocation his mind plays with it. There are

> homicide impulses hammering into my very heart and skull

and at times his spirit seems near to yielding. But always he swings back to his own position:

> But I wish to convince my fellow men that only with virtue and honesty is it possible for us to find a little happiness in the world. I preached, I worked . . . the great movement of soul do not need dollars. It need love, light, spirit of sacrifice. . . . It need more conscience, more hope and more goodness. . . .
>
> I still abhor the blood now, as always before.
>
> . . . but rather than to spill a single drop of innocent blood, I prefer to be electrocuted for a crime of which I am utterly innocent.

II. A Duty

This revelation of the stature of a maker of shoes and a peddler of fish coincides with the publication by the Outlook and the New York World of two bits of additional evidence on the question of their guilt. Concerning the testimony in the case men of the highest legal qualifications have differed. But there has never been any question between those who came to know the mind and spirit of these men. Their united conviction has always been that it was a psychological, a spiritual impossibility for men of this quality to commit a sordid murder for loot. The evidence behind this judgment never counted in the settlement of the issue. By a trick of the prosecution in the initial stage it was excluded from the court. It did not come within the purview of the educators who had the final word. In this class-divided world how could they know that the men they doomed carried with them to the chair an integrity as deep, an idealism as high, a magnanimity as wide as New England aristocracy at its best can show? Their fatal distrust of foreigners and radicals is manifest in their treatment of witnesses and handling of testimony.

This case was not determined, either in the courts or in the minds of men, by legal procedure. From the beginning it was a battle of the imponderables and one of the heaviest was not put into the scale save for a few persons. Now that a book has forced it before the court of history a test is offered of the pastoral function of religion. How many of those who profess the cure of souls will read this record? Those who do will find some of the spiritual verities of which they habitually speak revealed in the elemental form of ethical realities. What testimony will they then bear concerning them? What answer will they make to a last request of doomed men?

What I wish more than all in this last hour of agony is that our cause and our fate may be understood in their real being and serve as a tremendous lesson to the forces of freedom—so that our suffering and our death will not have been in vain.

What we face is a test of the reality of our claim to a community ministry. The stain of the blood of just men will not out by silence. The only chance of health of soul is knowledge, conviction of sin, repentance, reformation. It is conceivable that if all the preachers, priests and rabbis of Massachusetts had known what this book reveals the execution could not have occurred. That possibility is more conceivable according to the extent to which that knowledge had been shared by the ministers of the nation. Otherwise, what meaning is there to the assertion that the exercise of pastoral function strengthens the public functions of the ministry?

An effort to assess the part the ministry played in the attempt to prevent the decisions of fallible men from being irrevocably enforced was nullified by the refusal of the governor's office to open the records. But there is sufficient evidence to indicate that preachers and religious editors pleaded for humanity and justice in larger proportion than any other vocational group outside the ranks of labor. If such attitude and action is to increase these men must needs have more time and space for first hand human material. Twice I have seen Jane Addams stay a rising blood lust in Chicago because she had pastoral knowledge of those against whom it was directed. Once I saw a small group of preachers with like knowledge help her.

But in situations like this only those can minister to the sick soul of the community as interpreters who know what kind of people Italians and anarchists are as well as what they believe and do and how they are treated by the authorities. Then they will not be misled into treating the lie told on their arrest by men who otherwise appear as truth speakers into "consciousness of guilt." Knowing why it was told they will know what weight to give to it.

III. A Deficit

But if the forces of religion set themselves to establish justice in situations like this they are confronted by more powerful foes than ignorance. In the Sacco-Vanzetti tragedy, behind the wilful machinations of evil men and the blind prejudices of good men, underneath a local defect in legal machinery and a sectional self-righteousness and infallibility, there was something else. At the time of the execution it was heard all over the country, from all classes. "Why this fuss about two dam' dagoes? Besides, they're anarchists too, aren't they? Then the country is better off without them." This was seven years after the propagandized passion of the war and the red hunt helped to convict of murder two pacifist "draft dodgers" and "anarchist bastards." It was the prevailing section of the nation that had murder in its heart. It cared nothing for the facts in the case as it cares nothing now for the character of the dead men. Try it!

Try it among men who profess all our religions—Catholics, Protestants, Jews. You will feel often enough the primitive blood hunger of man the killer aroused from his well fed good nature because some one seems to threaten his meat, intensified by imagined danger to cherished institutions and standardized by propaganda. Those who seek to save civilization and the soul of man from this fatal willingness to kill in defense of vested or imagined interests will need to remember how often the followers of him who was this way put to death have done it to defend their religion, thinking it was his. The destructive capacities of the human animal are always ready to be unleashed in behalf of the false religion of prosperity.

IV. An Opportunity

The immediate issue is more than justice for the dead. There is need to demand justice for the living, and that would better content the injured dead.

In the state of Washington there are men who also have lain some seven years in jail. They too are working men and radicals. Concerning them also the public has been made to believe that any who sought a fair trial were defending murderers. But a number of the jury have signed a charge that their verdict was extorted under pressure. A ministers' conference has asked for an impartial investigation. Then an officer of the American Legion, whose men were shot, has appealed to that organization to urge the release of the Centralia prisoners in order to clear itself of complicity in a crime, because his personal investigation convinces him that the convicted men acted only in self-defense.

In California two aggressive labor leaders have wasted away in prison for over twelve years. They were saved from death only because a commission sent by President Wilson reported the evidence so doubtful that he requested clemency. Since then all the vital witnesses have either confessed or been indubitably proved to be perjurers. Therefore the foreman of the jury, the police captain in charge of the case, and most of all the judge, have strenuously sought to undo the injustice they ignorantly wrought. But governor after governor refuses or fails to pardon Mooney and Billings. Again the voice of the killer is heard. "We got the wrong evidence. But we got the right men." "I think they are innocent but the people of California don't want them loose."

Has the cult of moneymaking and comfort destroyed the will to justice in the children of the pioneers? And is religion without the power to resurrect it? The issue is crucial. Long ago the prophets made clear what happened to the civilization that lets justice seep out of its foundations. The philosophers showed men that it was better to endure injustice than to inflict it. Did not Jesus further reveal that without justice the beloved community could not be fashioned and its ethical God could not be known?

The Facts About Prohibition

By Frank Fitt

IN HIS recent article in this journal on the adequacy of the Durant prize plan, Dr. Ernest H. Cherrington has rightly suggested that the true method of making the eighteenth amendment effective is by a policy of education. He throws out a hint or two on the lines an educational program might follow, but provides his readers with no definite information as to where and how they may get at the facts regarding prohibition. It is obvious that, before a program of education towards the observance of the eighteenth amendment can be carried forward, the rank and file of those who strive for the kingdom must have easy access to the facts. What are the facts about prohibition?

Amateur Opinion Worthless

It is very plain that we can disregard at the outset all amateur opinion on the success or failure of prohibition. In the nine years since the amendment was added to the constitution I have traveled from Portland and Seattle to New York and Boston, from Milwaukee and St. Paul to Tulsa and St. Louis. In all my journeying within this rather extensive section of our country I have never been offered a drink, or been informed by a bell-hop where I might obtain one, or seen more than half a dozen drunken men. My testimony is that the United States is practically bone-dry. But I have parishioners, worthy men and true, whose testimony is just the opposite. They, too, have traveled. Everywhere they go they find liquor in abundance, can partake of it freely, if they so desire, and see men and women, particularly young men and women, under the influence of it. They assure me that all over the land people are drinking liquor who never drank before prohibition and they insist that there is more liquor consumed in the United States now than ten years ago.

The truth of the matter is that all this testimony, mine and theirs, is worthless. It is based on incomplete evidence, hearsay, gossip, prejudice, imagination and emotion. The opinions on prohibition voiced at dinner tables, in pullman cars and hotel lobbies, and the opinions printed in newspapers fanatically "wet" or "dry" are all worthless. Where can we obtain the facts? Within the last two years five opinions have been made available to the public which seem to me to carry special value in getting at the facts regarding prohibition.

A Scientific Analysis

1. During the winter of 1926-1927 Professor Herman Feldman, of the Amos Tuck school of administration and finance, Dartmouth college, spent his entire time on an exhaustive study of the economic and industrial effects of prohibition. His findings appeared in the Christian Science Monitor during the summer of 1927 and were later published in book form. His study is mainly statistical. No one could tell what Professor Feldman himself believed about prohibition. He is painstakingly impartial and scientific in his approach. What does he find? His testimony is that prohibition has been an enormous benefit industrially and economically. Its advantages far outweigh its disadvantages. Whatever may be true elsewhere, there can be but one opinion of the effect of prohibition on industry. There is one disquieting note. In his researches Professor Feldman uncovered facts which convinced him that the liquor forces were gathering strength for a desperate attempt to break down the effectiveness of the eighteenth amendment.

So far as I know, this is the only study of prohibition which can be described as scientific in the strict sense of that term. The study was made in a limited, but most important, field. One feels that if prohibition can demonstrate its success industrially and economically after seven years, nothing can prevent its ultimate success on an all-around scale.

Social Workers' Testimony

2. In 1927 there appeared another study entitled "Does Prohibition Work?" This study, while not scientific in such a strict sense as the previous one, is most important. It consists of the testimony gathered together from 193 reports compiled by social workers all over the country and woven into an orderly unity by Mrs. Martha Bensley Bruère as director of the study. It is about as impartial as any such study could be. Testimony was gathered from "wets" and "drys" and "doubters." The necessary funds for the undertaking were supplied by contributors of differing opinion. The study represents a frank and fearless facing of conditions. The closing words summarize the findings:

"What this study does show is the circumstances under which the law is operating satisfactorily; wherever there is a Nordic-American population which for several generations has not been in close contact with the newer immigrations or the cosmopolitanism of the great cities, there prohibition works. This is true in general in the northwest, is true in general in the south and in Maine and in parts of the Mississippi valley. Wherever there are large unassimilated foreign populations accustomed to the making and use of alcoholic drinks and also an eager market for their product, as in the great ports and the industrial cities, there the law is halting and veering and difficult to apply.

"But the reports do show that all of the things hoped for by the advocates of prohibition are being realized in some places and that even where the law is least observed, some of them have come true."

3. In the Saturday Evening Post of January 28, 1928, Commander Evangeline Booth has a lengthy and most valuable testimony on the benefits of pro-

hibition among the groups with whom the Salvation Army deals. She writes convincingly and provides abundance of evidence for her opinions. This is her verdict: "No one, it seems to me, can face these facts without agreeing that great advance has been made. Perhaps not all the advance we had hoped, and perhaps not all the advance that might have been made if some in this country had helped as they ought; but from the condition of things in the nation, street and home under pre-prohibition times, to the condition of today, as seen by Salvation Army workers, advance unmistakable and encouraging has been made."

An Englishwoman's Investigation

4. Miss Monica Whately is a distinguished Englishwoman, experienced in social work, a trained observer and a member of the labor party. Having heard so much conflicting testimony on the working of the eighteenth amendment, she determined to visit this country for an extensive personal investigation. She was met at New York city by some American friends who motored her to their luxurious suburban home in Westchester county. They were charming people of the leisure class and they assured her after dinner that evening that everyone drank liquor and that prohibition was a complete failure. That was Miss Whately's introduction to her study on American soil. She made a thorough investigation of conditions as she found them in several of our large cities and industrial areas and gathered together a vast amount of testimony from reliable sources. Her findings appeared in the Christian Science Monitor last June and corroborated the findings already referred to.

5. The Alcohol Information committee, an organization which is backed by the names of 67 prominent citizens of the United States, has its headquarters at 151 Fifth avenue, New York. Its purpose is to promote "the distribution of information on the alcohol question and the working of the eighteenth amendment." Two of its most widely advertised productions have been Professor Irving Fisher's books, "Prohibition at Its Worst" and "Prohibition Still at Its Worst." These books contain many statistical charts dealing with the social benefits of prohibition. The Alcohol Information committee represents those who believe in the "dry" cause; but it aims to publish testimony which will bear scientific analysis.

So far as I know, the liquor interests have not made available convincing evidence representing their point of view. They control large financial resources. They could easily supply the funds for a thorough study of the social effects of prohibition. It would be very much to their advantage to prove that prohibition had been detrimental to the United States. Up to the present the liquor group have not produced data, gathered and analyzed by competent authorities, which contravert the testimony of Professor Feldman, Mrs. Bruère and the others already mentioned.

Those who are opposed to the eighteenth amendment have attacked it from three different angles. In the first place they have attacked the principle as an infringement upon personal liberty. But personal liberty is a relative, not an absolute, right. Then came the protest against the lawlessness alleged to be caused by the attempt to enforce the constitution. So many broke the prohibition law that all law was threatened. This argument was also obviously fallacious. The majority enacted the law by due process of constitutional procedure and it is incumbent upon the minority to check the danger of lawlessness by obeying the law themselves. In the third place, opponents of the amendment have contended that all the abuses of our present system could be wiped out by adopting the Canadian system without sacrificing any of the real benefits of prohibition. This is a more dangerous attack upon the amendment because its fallacies are not those of logic, but of facts, and the facts of the Canadian system have been misrepresented.

The Christian Science Monitor once again has placed in its debt every law-abiding citizen in the United States. It has recently made available in pamphlet form a thorough study of the Canadian system by one of its staff correspondents. The results are condemnatory. Not one of the allegations of its champions in this country will stand the test of an investigation. The saloon returns as a tavern. It increases the volume of liquor consumed. The bootlegger still flourishes. The government becomes a party to the liquor business and the liquor power in politics assumes significant proportions. The Canadian system is not worth attempting in the United States. The plain truth is that there is no compromise possible with the liquor interests. The United States has made an effective start on the only practical program for dealing with this issue—the outlawry and abolition of the evil.

The Pastor's Responsibility

For those who still break the law a long campaign of education will be needed. Investigators agree that these law-breakers consist mainly of certain foreign-born groups in some of our large cities who have developed home-brewing to a fine art and certain groups among the well-to-do who ought to set a better example, but who make possible the lure of large and easy financial gain for the bootlegger. This double classification covers most of those who defy the eighteenth amendment. In the educational campaign for observance of the law directed against these minority groups all the constructive forces that make for our national wellbeing must present a common front based upon evidence which is conclusive, reliable and scientific. Upon the pastors of Protestantism there rests the clear obligation of leadership in this matter. They responded to the call in the old pre-prohibition days. They will respond in the present crisis. Mr. Cherrington and those associated with him in his work will do well to make available for the Protestant pastor the facts about prohibition.

FEBRUARY SURVEY OF BOOKS

The Causes of War Still Exist

THE ORIGINS OF THE WORLD WAR. *Vol. I. Before Serajevo: Underlying Causes of the War. Vol. II. After Serajevo: Immediate Causes of the War. By Sidney B. Fay, Professor of Modern European History in Smith College. The Macmillan Company. Two Vols,* 1128 *pages,* $9.00

THE RECENT announcement in the daily press of "a fervent appeal by 134 leading personalities of France from all walks of life" is indicative of a change of sentiment regarding the remote and immediate causes of the great *debacle* of 1914-1918 such as has never taken place in a like period of time following such a world movement. "Never before in history have archives been so quickly and freely thrown open by so many great powers; never before have so many statesmen hastened to tell at such length the part they played. In this respect as in so many others the world war has outstripped all expectations . . . Today it may safely be said that the materials are now at hand on which to base a fairly exact statement of the course of events between the murder of the Archduke at Serajevo on June 28, and the advent of war between England and Germany on August 4." (Vol. I, 32).

The reason for this change in sentiment among the scholars of all the bellicose countries was the publication by the revolutionary governments of Russia, Germany and Austria in 1918-1919 of many of the documents found in their secret archives. These socialist governments were motivated by the desire to injure the old regime and hence they published those documents which were most injurious to the former governments.

The bolshevists in the winter of 1917-8 published in their official paper, "Pravda," some of the secret treaties of the Russian governments from 1881-1917. These were translated into English and published in many American periodicals. On his return to America, President Woodrow Wilson announced to the senate committee that he had no knowledge of these secret treaties. Colonel House in his recent volumes claims that he had.

The socialist government in Germany in 1918-19 authorized Karl Kautsky, the Marxian socialist leader, to publish all the documents in the archives bearing on the origins of the world war. These were translated into English by the Carnegie endowment for international peace in 1924. The Austrian foreign office under the editorship of Dr. Roderich Goos published the "Austrian Red Book" of 1919 and did for Austria what Kautsky had done for Germany. The German government has published all its important diplomatic documents from 1871-1914 known generally as *Die Grosse Politik*. ("Die Grosse Politik der Europaischen Kabinette," 1871-1914, 40 vols. 1922-1927.) This series of documents includes even the marginal notes of Bismarck and Emperor William II. Copies of this remarkable publication are in the library of nearly every large university. The publication of Professor A. F. Pribram's "Secret Treaties of Austria-Hungary" in 1920 (translated into English by the late Professor A. C. Coolidge of Harvard in 1920-1922) "made possible for the first time a satisfactory study of the Triple Alliance treaties."

Professor Fay in his articles published in 1920-1921 in the American Historical Review brought for the first time to the attention of American scholars the new materials published by the revolutionary governments of Russia, Germany and Austria. The refusal of France and Great Britain to do the same caused the rise of a group of writers in nearly all of the countries known as revisionists. Some of these took an extreme stand against the entente powers and demanded a revision of the treaty of Versailles. Harry Elmer Barnes, professor of historical sociology in Smith college, in his article in Current History, May, 1924, and his articles published during the fall and winter of 1925 in The Christian Century, laid particular blame upon Russia and France. Later in his work, "The Genesis of the World War," he summarized his conclusions. Judge Frederick Bausmann and Mr. J. S. Ewart were two Americans who took a similar stand.

Among the extreme revisionists in France are Demartial, who recently had his membership in the Legion of Honor taken away, Morhardt, Victor Margueritte, the novelist, Pevet, Dupin, Judet and others. Of course, Germany and Austria had produced revisionists but it is rather interesting to note that some of them are not so extreme as the revisionists in France and America. Erick Bradenburg in "From Bismarck to the World War," published in German in 1924 and in an English translation in 1926, is far less extreme in his stand regarding the guilt of Russia, France and Serbia than the extreme revisionists in this country and in France. There are two other groups in each of the bellicose nations. In this country there is the group of which E. R. Turner of Johns Hopkins, Charles Downer Hazen of Columbia, and Professor Anderson of Dartmouth are representatives. They still center the blame upon Germany and Austria and accept the whole war time mythology. The third group is that which takes a more moderate stand than either the extreme revisionists or the entente defenders. Bernadotte Schmidt of Chicago is the best known of this group. Professor Fay does not line himself with either of the two extreme groups. "The mass of documentary and autobiographical material is now so great that it affords either of two possibilities. On the one hand, a writer by centering attention on the acts of any man or country, and by picking out passages in the documents to support his contention, can easily make a seemingly convincing argument for the uninitiated, that this man or that country was altogether angelic or devilish in motives and methods. On the other hand, a writer may conscientiously try to look fairly at all sides of the question, explain acts from the point of view of the actors themselves instead of from that of their champions, or their enemies, and try to reach an unbiased judgment. Needless to say, it is the latter possibility which is attempted in the present volume." (Preface, Volume II.)

It has been known for a long time that the official publications of the various countries on the outbreak of the war have suppressed important documents or left out passages which would have given an entirely different viewpoint. The works of Brandenburg, G. L. Dickinson ("International Anarchy 1904-1914"); Harry Elmer Barnes ("Genesis of the World War") and numerous other publications and articles in Current History, Foreign Affairs and similar periodicals, had shown this to the specialist. Fay's work displays for all time the falsity of the evidence produced by the warlike nations at the outbreak of the war.

As the underlying causes of the war, Professor Fay enumerates five: (a) the system of secret alliances; (b) militarism; (c) nationalism; (d) economic imperialism; and (e) the newspaper press. "The greatest single underlying cause of the war was the system of secret alliances which developed after the Franco-Prussian war. It gradually divided Europe

into two hostile groups of powers who were increasingly suspicious of one another and who steadily built up greater and greater armies and navies. . . . The officials of the British foreign office became increasingly convinced that England must support France and Russia in order to preserve the solidarity of the Triple Entente as a check to the Triple Alliance." In his discussion of economic imperialism, he states that economic imperialism has been exaggerated as one of the underlying causes of the war. "It is not so much questions of economic rivalry as those of prestige, boundaries, armies and navies, the balance of power, and possible shiftings in the system of alliances, which provoke reams of diplomatic correspondence and raise the temperature in foreign offices to the danger point." (Vol. I, 46.)

Fay disposes of many of the wartime legends, such as the Pact of Konapischt in which the Kaiser and Prince Ferdinand of Austria divided the map of Europe; the Potsdam council of July 5, 1914, by which Henry Mongenthau claimed that the "Kaiser and his imperial crew" brought on "this greatest of human tragedies"; that Great Britain entered the war in behalf of Belgian neutrality; that Germany dictated to Austria her attitude toward Serbia; that Sir Edward Grey in his conduct of the foreign office was motivated by altruistic aims rather than the old-time secret diplomacy; and shows that Poincaré's recent words are not based upon unprejudiced sources. "This is a skillful lawyer's statement of the case for France and a personal defence of his own policy. By centering largely upon Austria and Germany, and by concealing much of the activity of France and Russia, M. Poincaré gives plausible support to the official Entente thesis of German war guilt as embodied in the Versailles treaty."

Professor Fay's conclusion is that none of the powers wanted a European war. "Nevertheless, a European war broke out. Why? Because in each country political and military leaders did a certain thing which led to mobilization and declarations of war, or failed to do certain things which might have prevented them. In this sense, all the European countries, in a greater or less degree, were responsible. One must abandon the dictum of the Versailles treaty that Germany and her allies were solely responsible. It was a dictum exacted by orders by victors from vanquished, under the blindness, ignorance, hatred, and the propagandist misconceptions to which war had given rise. It was based on evidence which was incomplete and not generally sound." (Vol. II, 548-548.)

In his conclusion he summarizes "the most salient facts in regard to each country." He shows that Pashitch, the premier of Serbia, knew of the plot to murder the archduke of Austria and did not take any effective means to prevent it and did nothing to warn Austria of the plot; he asserts that Austria was more responsible for the outbreak of the world war than any other power, but that her authorities thought they were fighting a war of self-defense; he says that Germany did not plot a European war and did not want one but was "a victim of her alliance with Austria and of her own folly"; he criticizes severely the Russian military preparations going on while she was ostensibly carrying on diplomatic negotiations. "But it was primarily Russia's general mobilization, made when Germany was trying to bring Austria to a settlement, which precipitated the final catastrophe, causing Germany to mobilize and declare war." As for France, he shows that her position is less clear due to the non-publication of her documents. He does not accept the thesis of the extreme revisionist that Poincaré in connivance with Izvolski, the Russian ambassador to France, aimed at war from 1912. He shows, however, that the ex-president's aim after his return from Russia in 1914, was "to minimize French and Russian preparatory measures and to emphasize those of Germany, in order to secure the certainty of British support in a struggle which he now regarded as inevitable." (II, 556.)

Sir Edward Grey tried to prevent the war but was suspicious of Germany and was unable to take a definite stand either way to warn Germany or to warn France and Russia. On Friday, July 31, Grey in agreement with Crowe and Nicholson in his foreign office made up his mind that England's membership in the Entente and her own "material interests made it imperative for her to intervene upon the Franco-Russian side." This was before he had heard the German reply regarding Belgian neutrality.

Should the readers of this periodical only cursorily look over these two volumes of Professor Fay they could do much to dispose of some of the war legends; they could readily understand that the world war was not inevitable; that it could have been prevented by a more informed public opinion. This would prepare them for a more enlightened attitude toward the causes of war and show them that all these causes which led to the world war still exist—secret diplomacy, militarism, the systems of alliances, extreme nationalism, and a bellicose press—*and that they still exist right here in these United States.*

GILBERT GIDDINGS BENJAMIN.

The Greatest Life

THE LIFE OF JESUS, *for Junior High School Pupils. By James Banford McKendry. Judson Press,* $1.50.

ANY TEXTBOOK designed for use in religious education today must have real merit or it will not continue long in competition with the mass of valuable material which is being issued. Other things being equal, a book prepared to meet actual conditions and thoroughly tested for years in the routine of teaching work, ought to have special value. Anyone who picks up Dr. James Banford McKendry's book on "The Life of Jesus, for junior and high school pupils" will discover at once that it has been tried out in the crucible of experience. The cooperative criticism of earnest teachers, the test of material through the comments of discerning parents, as well as the attitude of the young people themselves, have gone into the making of this book. Dr. McKendry himself has had wide experience in religious education, having been for ten years a pastor and for eight years superintendent of week-day religious education in Oak Park, Ill., where more than 3,000 pupils are enrolled and ten teachers are giving full time to the work. The outlook and religious needs of such a community have also made their contribution to Dr. McKendry's thinking. Many directors of religious education used the material before its publication in book form. The book has the modern viewpoint and looks at the study of the Bible in terms of a scholar's understanding of the vast amount of material available today, as well as at the lives and interests of the young people themselves. It also bears the marks of a personal experience which is as essential as it is enlightening.

The author is committed to the view that pupils of junior high school age, and particularly those in grades 7 and 8, should spend an entire year studying the life of Jesus because it is more significant to them in the early adolescent period than at any other. The book is divided into eight parts, following the well-established division of Christ's life and work,

and is introduced by four chapters on the country and its people. Appropriate questions, Bible readings, and bibliography follow each lesson. A number of illustrations and maps enrich the text. The subject matter of the book has already been used with more than 1,200 seventh and eighth grade pupils and will doubtless prove helpful to many others.

ERNEST BOURNER ALLEN.

Remolding to the Heart's Desire

SOCIAL PROGRESS. *By Joyce O. Hertzler. The Century Company,* $4.00.

IN "Social Progress" Professor Joyce O. Hertzler has made available in popular form a vast and useful body of knowledge concerning the slow development through the centuries of the idea that man may ultimately through his own efforts play an effective role in shaping his own destiny. Not until the natural sciences had demonstrated their utility in giving man control over his material environment did the view become widespread that he might hope for comparable control over his social life. The evolutionary thought of Herbert Spencer, however, gave to the concept of progress itself a fatalistic tinge. The perfectibility of man and of society was presented as a product of natural laws which man might analyze and describe, but which it was presumptuous for him to attempt to organize and control.

The appearance of Lester F. Ward's "Dynamic Sociology" in 1883 was the first evidence of successful revolt against this laissez faire conception. In his view, nearly all progress, whether material or social, had been the result of deliberate and conscious control of mind over the conditions of life. Man is thus able to direct social forces toward the achievement of rationally selected ends, to shape his own destiny, to speed up the process of social change and to make it vastly more economical of energy and materials than is the case when changes are effected by nature, unaided by human intelligence. To this concept Ward applied the term "social telesis," "the conscious improvement of society by society."

This Wardian conception of progress, which the author adopts for his own, provides the basis for an analysis of the ends or values toward which the process may be directed, and of the agencies by which it may be advanced or retarded.

Those who hold that the social sciences should concern themselves only with quantitative data and methods will find little to commend in the book. In the judgment of the reviewer, however, such a view of science is too primitive and naive. He would rather hold, as Professor R. Judson Herrick has recently expressed it, that "values are themselves a part of the natural order of events," that they are therefore open to "investigation by naturalistic methods," and that if science is to neglect them it must neglect the most vital aspects of human experience. For, continues Prof. Herrick, "the climax of human creative power comes when the person forms an ideal of character which he consciously strives to attain," and the central problem of civilization consists in finding "some means of ensuring progress in people's personal and social ideals—what they want to do, to acquire and become."

This central problem of civilization is Professor Hertzler's chief concern. It must be confessed, however, that to this problem the author makes no original contribution of his own. He has organized and summarized the work of others and has contributed toward the popularizing and humanizing of social knowledge, but the problem of establishing "personal and social ideals" with sufficient objectivity and concreteness to make them a matter of widespread agreement and a basis for social policy still awaits solution.

HOWARD E. JENSEN.

Markham's Book of Poetry

THE BOOK OF POETRY. *Selected and Annotated by Edwin Markham. William H. Wise & Company. 2 Vols.,* $12.50.

EDWIN MARKHAM is not only the dean of American poets. He is also a lover of the poets and the poetry of all the ages, and through threescore years he has been culling of the best. This he now brings together in two splendid volumes, which have already taken their place among the best of the poetry anthologies. Unlike many anthologies, Markham's collection has a world-view; too many treasuries of poetry are marked with the peculiar tastes—sometimes idiosyncrasies—of the anthologist. This "Book of Poetry" has the broad sympathy of humanity itself.

Volume I brings together the American poets from 1752 to 1927, and the British poets from the 7th century to 1792. Volume II includes the British poets from 1793 to 1927; and English translations of Greek, Latin, Italian, Persian, French, German, Chinese, Indian and other poets. There is an index of about 150 pages, making the anthology as useful as it is attractive. Eight hundred poets are represented in these more than 3,000 pages. Here are "twenty-five centuries of the most exciting, outspoken, intimate, thrilling human experience!" the publishers assure us, and their statement is exact.

As a matter of fact, the strong human note seems to be the fundamental one, throughout the collection. Whatever is human in poetry is not without interest to Edwin Markham. Thus we are not surprised to find here strong draughts of Browning, Burns, Thomas Hood and William Morris. And rich gleanings from modern poetry, with its pronounced humanistic tone, fit in well with Mr. Markham's purpose. Masefield, Wilfrid Gibson, Noyes, Drinkwater, Whitman, Lindsay, Sandburg, Robinson, Lola Ridge, and many other moderns, are well represented.

The wide tastes of the compiler are indicated by the inclusion of some poets who are usually forbidden place in the galaxies of the inspired ones of poesy—Riley, Edmund Vance Cooke, Edgar Guest. Whether inspired or not, I think I prefer reading them to some other included poets of the extreme modernistic school, such as T. S. Eliot, Ezra Pound, Hilda Doolittle and De Cassieres. But why complain! These few freaks are lost in the great company of genuine poets.

THOMAS C. CLARK.

A Lady of Sorrows

MARY, WIFE OF LINCOLN. *By her niece, Katherine Helm. Harper & Brothers.* $4.00.

"Lady of Lincoln,
They wreathed her head
With thorns when living,
With nettles when dead."

WAS Abraham Lincoln happily married? Was his wife a hindrance or a help in his political experiences? Was Mrs. Lincoln hard to live with? These are some of the questions that Lincoln biographers, especially those of the past twenty-five years, have asked and endeavored to answer. Both Lamon and Herndon, early biographers, were hard on Mrs. Lincoln. Barton devotes a chapter to

her in his two-volume biography, and another in his more recent work, "The Women that Lincoln Loved." Dr. Barton is kind and struggles to be just but he feels obliged to chronicle the fact that Mrs. Lincoln was high tempered, capricious, and flighty. Nevertheless Barton believes she made Mr. Lincoln a faithful wife, and Herndon thinks Mr. Lincoln would not have been made president had it not been for her.

"Mary, Wife of Lincoln," is a substantial addition to the very large and constantly growing Lincoln literature. Through its 299 pages the vivacious girl, the ambitious wife, the grief-stricken widow passes, her figure drawn by kindly hands and lovingly. The faint perfume of the aristocracy of the old south pervades this volume. The lady of Lincoln is portrayed as spirited but affectionate, high strung but wifely, and a good mother. The difficult position she occupied as the first lady of the land in the awful years of the civil war, a southerner by birth and temperament, her own kinspeople in the Confederate army and dying for the flag of the southland, while her husband was the commander-in-chief of the Union forces—this delicate situation is vividly described.

Whatever may have been the shortcomings of Mrs. Lincoln, the treatment she received at Washington from political leaders and especially their women folks both before and after Mr. Lincoln's martyrdom, was unbelievably cruel and brutal. Out of the welter of partisan and sectional hate recorded by Miss Helm the gracious, benignant figure of Senator Charles Sumner, friend of Mrs. Lincoln and her benefactor, rises like some tall cliff. It is scarcely possible that the newspapers of today would under any circumstances so feature the plight of a president's widow as the press of Mrs. Lincoln's day exploited her misery.

This volume contains some new material of importance. There are letters, telegrams, and extracts from diaries that have not appeared, so far as I know, in the public prints or between the covers of a book until now. The spirit and good taste of the author is everywhere in evidence. There is an undertone of sadness often perceptible, also a great deal of beauty, much tenderness and romance. It is pleasing to have the picture of Mr. Lincoln as seen through the eyes of his wife's people. The picture is more romantic, a little more dash and chivalry in the long, lank figure than is usually seen, and the lady of Lincoln appears more lovable here than elsewhere. The story of her sufferings is poignantly told.

I confess to a special interest in this book by Miss Katherine Helm, niece of Mary Todd Lincoln, and for this reason: I spent an hour last August in the Helm homestead, a fine old Southern mansion, some five or six miles from Lexington, Kentucky. At that time I saw some of the proof sheets of this book and gazed upon some of the oil paintings which are reproduced in the volume. That place is atmosphered by the spirit of the Lincolns; books, pictures, mementoes, of those purgatorial years when the president and his wife were in the midst of the civil war. We have had hundreds of books with Lincoln as theme and in these latter days several volumes in which Mrs. Lincoln is the subject, notably Mrs. Honore Wilsie Morrow's book. Here however is an appraisal and appreciation of Mrs. Lincoln emanating from her own people, the house of Todd.

The book is handsomely bound, splendidly printed, and the illustrations are unusually fine. The frontispiece, a picture of Mary Todd Lincoln at the time of the first inauguration, is from a portrait in the white house painted by Miss Katherine Helm, who is artist as well as author.

EDGAR DEWITT JONES.

Three Sneers for the Lady Evangelist

ARMY WITH BANNERS. *By Ruth Comfort Mitchell. D. Appleton & Company,* $2.00.

THIS is the story of Willow, the daughter of Angela Meeker, a woman evangelist. Angela's mother is a domineering old lady with an eye for money. When the show troupe to which mother and daughter belong breaks up, the old lady takes things in hand. It is at a Salvation Army meeting that Angela's peculiar spirituality shines out. Angela's mother, Mrs. Meeker, acts as business adviser and she leads her daughter up from poverty and conducting evangelistic services in small towns, through a successful marriage with a returned missionary, and finally to spiritual leadership in a thriving tabernacle, presumably in Iowa.

Angela has a certain translucency of personality and ethereal beauty, as one of the characters remarks. She is the type of woman that the average moron (Mrs. Mitchell uses the word often) might worship. She tries to maintain a sanctified existence, but rival newspapers get busy and ferret out her past. They discover that Angela's daughter is illegitimate and that Angela spent an evening alone in a lonely cabin with her soloist. Angela makes a disappearance and we are reminded of Mrs. McPherson's disappearance; as a matter of fact, Mrs. Mitchell seems to use Aimee for the character of Angela.

Hallelujah tabernacle, run by Mrs. Meeker and Angela, thrives and both women are made rich. The tabernacle works against the smaller churches and is a sore spot in the field of organized religion. But scandal puts the place to ruin. One of the characters speaks of Angela's beauty as being much like that of a church window, the light passing right through. Angela's spirituality then is false. Truth, terrible as an army with banners, uncovers it.

Both Angela and her mother have tried to keep Willow unspotted from the world. They intend to make her into a successful show-evangelist like Angela. Her very innocence is the undoing of the older women for, after the newspapers have exposed all the shams and hypocrisy in their lives, Willow demands that her beloved mother confess to her church. In a stirring allegory of the devil and the angel, Angela confesses. But the meeting ends in a fiasco and Angela runs off with her lover, who deserts her later on.

Although the story centers around all three, the child Willow, her mother and her grandmother, nevertheless Willow is the character that gives unity to the story. The romance of the story is that between Willow and a young reporter, the son of a wealthy family.

As far as the readers of non-religious books are concerned, this book is not important, and to readers of religious books it contributes little that is new. Sinclair Lewis ridiculed every possible aspect of religious life, except the Catholic, in his book. The so-called debunking magazines are kept busy. Mrs. Mitchell has tried to put cheap evangelism in disrepute and she gives the church many kindly pats on the back. But we are all surprised that in spite of the small place the church has in our life today it still goes on. There is a certain conservative influence abroad, no doubt, that elected Hoover, and that influence is keeping the churches. "He that keepeth Israel." We have stood ridicule, satire, and we have met with indifference, but we seem to stand fast.

There is much of hypocrisy in the churches and in religion today but the novelists and the magazine writers are not going to solve the problem. Mrs. Mitchell's romantic-realistic novel that sneers at the lady evangelist is a good story and fairly well told, but it contributes nothing toward improving re-

ligious life today. Perhaps that is not its purpose. And then, too, perhaps the psychologists can help us before we entirely cast aside evangelistic meetings as being useless.

RAYMOND KRESENSKY.

Appreciating the World

AN OUTLINE OF ÆSTHETICS. *By Irwin Edman, Henry Wells, M. Cecil Allen, Henry Ladd, and Thomas Munro.* Edited by Philip N. Youtz. W. W. Norton & Company, 5 small volumes, $5.00.

IT IS an æsthetic experience to handle these beautifully made volumes, as well as to read them. The point of view is that of John Dewey's chapter on æsthetics in his "Experience and Nature," and of Laurence Buermeyer's book on "The Æsthetic Experience." Each volume is introduced by Philip N. Youtz. In the first, "The World, The Arts and The Artist," Irwin Edman says that it is the province of art to effect an intensification and clarification of experience, so that, far from having to do merely with statues, pictures and symphonies, art is the name for that whole process of intelligence by which life, understanding its own conditions, turns them to the most interesting or exquisite account. "Art is another name for intelligence, which in an ordered society would function over the whole of men's concerns, as it functions happily now in those scattered works we call beautiful, in those happy moments we call æsthetic pleasure." After arguing that æsthetic enjoyment and artistic creation are anticipations in our civilization of what the Good Life would really be, Mr. Edman goes on to very wise speculations about literature, the plastic arts, music, and the art of philosophy.

Henry Wells, under the title of "The Judgment of Literature," holds that there must be literary criticism so long as men enjoy literature and feel compelled to create interpretative images of their own experiences, believing that to be articulate about enjoyment goes along with being appreciative. But after discussing the procedure of criticism and pleading for tolerance, he concludes that in the presence of true art the critic should be silent.

M. Cecil Allen, in "The Mirror of the Passing World," shows the stress upon invention in modern painting, the wish to improvise rather than to represent. She disparages the literary or descriptive interest of pictures, insisting that the delight in seeing for its own sake is the motive power behind all great painting, and points out what the visual elements and patterns are that concern the artist, tracing tendencies and dangers, and illustrating throughout from his intimate knowledge of the field.

"With Eyes of the Past," by Henry Ladd, demonstrates that the path to independent judgment in the appreciation of painting begins with a knowledge of the best critical thinking of the past, which boils down to four schools: the Platonic, insisting upon form; the Aristotelian, emphasizing representative truth; the Plotinian, stressing ideal form; and the Humian, which asserts that beauty lies in experience rather than in the objective world, and turns attention to the psychological faculty or taste. Mr. Ladd says that modern criticism, in trying to be objective, can free itself from traditional forms only in the matter of its conclusions, which often indicate a reckless individualism and again a colorless universalism. "Has modern archeology, by extending knowledge, made taste elastic, ready to accept as good, beautiful, true, the art of any period, any style, any manner, so long as it is dated and exactly defined? Or has it sharpened observation, obliterated general concepts and incited a specialist's sanguine crusade for his own period, for a single style?" But "conclusions are the least interesting and the least valuable part of the critical experience. Only as they stimulate the motive power for further experience are they important." What criticism should do above all is to regulate prejudice, and to do that it is necessary "first to recognize its existence, secondly to understand how traditional it is."

In the last volume Thomas Munro pleads persuasively for "Scientific Method in Æsthetics," for abandonment of imaginative flights and adoption of patient description of observable genetic sequences. He wants a more careful and comprehensive study of form, of the response to it and the creation of it, through observation, hypothesis, comparing notes, renewed observation and revision of ideas in a never-ending cooperative process. "Through directing such a process æsthetics might hope . . . to accelerate a little the natural evolution by which beliefs, in art as elsewhere, lose their local, ephemeral character, and become tested products of social experience." Mr. Munro predicts that the result will be no single definition of "beauty" or standard of æsthetic value. "Æsthetics must abandon this ancient craving for a monistic solution. . . . The terms 'good' and 'beautiful' are less and less used in the criticism of art; as 'true,' their partner in the classical trinity, is vanishing from scientific discussion. They are used chiefly in casual conversation. . . .Their breadth is that of vagueness. . . .Their continued use in æsthetics goes along with a tendency to oversimplify facts by reducing them to single concepts, and to substitute the thrills of word-magic for clarity of thinking." Lest this seem chilling to lovers of beauty Mr. Munroe adds: "Æsthetics is not identical with the æsthetic experience which it studies, and it can aim at a scientific attitude without proposing that the latter should follow its example. . . . The attaining of genuine freedom can be the chief aim of scientific planning."

VAN METER AMES.

The Art of Advertising

THIS ADVERTISING BUSINESS. *By Roy S. Durstine. Scribners,* $3.00.

A PARTNER in one of New York's great advertising agencies has put a series of random notes into book form under the above title. One might judge that Mr. Durstine's book would be of interest only to those related professionally to advertising. In the main this is true. Still, the first half of the book, especially, deals with advertising as a subject of great human interest to every one who touches elbows with his fellows. This is the way the author leads into his subject: "For a number of years this country has cocked a querulous eye at advertising. People have wondered about it, rebelled at it, derided it, analyzed it, debated and conferred about it—and read it. Advertising has argued with them in their magazines and newspapers, shouted at them from posters, twinkled at them from electric lights, stared at them from car-cards, beckoned to them from shop-windows. . . advertising talks to us and sings for us and plays for us. . . . It is an amazing element in our national life."

Mr. Durstine proceeds to tell us what it is all about. In an illuminating manner and in a free and easy style, as though the reader were having a pleasant lounge conversation with the author, we are led into this "amazing element in our national life." There is no bewilderment in this book.

Thirty-four chapters, each one of which deals briefly and with singleness of purpose with some one phase of the forces of advertising which are so potent that we live and breathe by them.

This is not a great book; not a scholarly book; not closely analytical or comprehensive. But if you would enjoy an evening's snatchy chat with one of the country's leading advertising men, you will enjoy this book. Mr. Durstine has his ear to the ground.

WILLIAM J. COLBY.

Books in Brief

There have been a thousand anthologies (more or less) compiled and published within the past ten years—anthologies of every conceivable kind. About the only thing left to be done was to produce an anthology selected from all the poetry of all the world throughout all ages. That is what Mark Van Doren has done in his ANTHOLOGY OF WORLD POETRY (Albert & Charles Boni, $5.00). The range in time is from the thirty-fifth century B. C., if any of the Book of the Dead is actually that old, down to now, and the materials are drawn from practically all the languages in which poetry has been written. The only point at which the scope of the collection could well have been extended would have been by the inclusion of some poetry that has been produced but not written, such as that of the Navajoes and some other American Indian tribes. The basis of selection of poems in other languages than English is the quality of the translations available. Nothing has been included merely because it was important or meritorious in the original. The list of translators represented contains almost as many distinguished names as the list of authors whose works are translated. This point is important. It means that, so far as the translations are concerned—and these occupy 1,000 out of the 1,300 pages—we have a collection of good poetry and not an assortment of bad monuments to good poets. It presents, more adequately than any other single volume, the product of the spirit of lyric poetry throughout the ages and throughout the world. Long poems, epics and dramas, are necessarily omitted, and whatever is given is given in its entirety.

A year or two ago John R. Oliver, M.D., wrote a book called "Fear," which achieved deserved popularity. It told, in a form rather biographical than fictional, the story of the removal of certain morbid psychoses from a business man through a spiritual readjustment which came in terms of a very high-church form of religion. In a new book, VICTIM AND VICTOR (Macmillan, $2.50), Dr. Oliver takes up the theme, in one sense, where the former book left off. Not the same story, nor a continuation of it, but a picture of the cooperative efforts of a churchman and a psychiatrist which is as high-church throughout as "Fear" was at the end. As to the case of the clergyman, Michael Mann, which occupies the first half of the book, one is tempted to make the impious suggestion that, if religion finally gave him the victory, the priest-complex caused all the trouble of which he was so long the victim. But perhaps this is a captious criticism. The book is written with deep earnestness, an expert knowledge of psychiatry, and much literary skill.

What has become of the old-fashioned volume of literary reminiscences, in which someone who himself had a place in the world of letters tells of his contemporaries as he knew them—books like Howell's "Literary Friends and Acquaintances"? It is a good form. It has the advantage over biography of avoiding the distorted perspective which always gives exaggerated importance to the subject of a "life." We have a combination of the two methods of recording personalities in E. V. Lucas' THE COLVINS AND THEIR FRIENDS (Scribners, $5.00). Sir Sidney Colvin, best known here through his association with Stevenson, was an eminent literateur in his own right. Yet he was the kind of man who seems to have been born to be the loved and trusted friend of men more famous than himself. Lady Colvin, who was the Mrs. Sitwell to whom Stevenson wrote reams of letters, was Colvin's friend for thirty-five years before she became his wife, and was held in affectionate regard by the circle of their celebrated friends. And these friends, whose letters to one or the other of the Colvins together with other memorabilia skilfully organized by E. V. Lucas form the major contents of the book, include the Stevensons, Burne-Jones, Rossetti, Browning, Morley, Andrew Lang, Meredith, Henry James, Joseph Conrad and others. A great company of the notable Victorians, with a few equally notable post-Victorians.

Thomas Hardy—it seems strange—appears only incidentally in the book of the Colvins. He was their contemporary, between the two in age, but did not belong to their circle. Those who seek light upon the character and personality of Hardy will find a flood of it in THE EARLY LIFE OF THOMAS HARDY, 1840-1891, by his wife, Florence Emily Hardy (Macmillan, $5.00). Compiled largely from Hardy's own memoranda and correspondence, this intimate biography has much of the quality and the value of an autobiography—but the autobiography of a modest man who "had not sufficient admiration for himself" to write one.

The fifth edition of M. Phelan's HANDBOOK OF ALL DENOMINATIONS (Cokesbury, $1.25) brings the statistical matter down to date and, like its predecessors, furnishes a book of ready reference in regard to the origin, history, beliefs and organization of not only the principal denominations in the United States, but their subdivisions and the small sects. About 142 groups are described.

Students of early Puritanism and of the European roots of the religion of New England will be interested in a pamphlet entitled JOHN ROBINSON, published in The Hague (address Harold G. Murray, Graybar Bldg., New York, $.25), containing two addresses delivered in Leyden by Dr. A. Eekhof and Dr. Edgar F. Romig on the occasion of the unveiling of a memorial tablet in honor of Robinson last September.

Briefer Still

Mozart, by Dyneley Hussey (Harpers, $2.00). A scholarly and delightful biography and an account of the works of the great composer.

The Russian Church Since the Revolution, by G. P. Fedotoff. (S. P. C. K.) A hopeful presentation from the standpoint of the old Orthodox church.

A Child's Garden of Song, by Edith L. Thomas and E. Hershey Sneath (Century Co., $1.50). A collection of edifying songs for grades three and four in schools and Sunday schools.

Life and Death in Sing Sing, by Lewis E. Lawes (Doubleday, $3.50). The warden of Sing Sing tells those outside what he has learned in nine years about those inside. He believes that criminals are much like everybody else, that no man is a criminal by nature, and that capital punishment is no help in solving the crime problem.

Fascism: A Challenge to Democracy, by Milford W. Howard (Revell, $2.00). An ex-congressman from Alabama —a democrat, of course—inspects the workings of fascism admiringly and describes its anti-democratic philosophy. He leaves the final verdict to posterity, but it gives him "new hope" for civilization. His antipathy toward bolshevism and birth control seem to have much to do with his favorable opinion of what he deems a spiritual renaissance in fascism.

The Hymns You Ought to Know, by Philo Adams Otis (Clayton F. Summy Co., $3.00). An introductory essay on psalmody and hymnody is followed by a study of seventy great hymns, the lives of their authors, and how they came to write them. The author of the book has rich experience and ripe scholarship in church music.

America and the New Poland, by H. H. Fisher (Macmillan, $3.50). A detailed study of Polish participation in the war and its subsequent political rehabilitation and economic reconstruction, together with a consideration of the part which America played in reconstruction and relief and of the part which Poles have played in American life.

A Short History of China, by E. T. Williams (Harpers, $5.00). Not too short—nearly 700 pages. Brings the story down to a year ago. The author knows as much about China as any man outside of it. He was inside for many years, and for many more was in charge of the state department's bureau of far eastern affairs. See also his "China Yesterday and Today" (revised edition, 1927).

How We Got Our Liberties, by Lucius B. Swift (Bobbs, Merrill, $2.50). Chapters on landmarks in the history of civil and religious liberty by a stalwart old liberal who, as much as any man now alive, embodies the thing that he is talking about—the spirit of democracy and the heroic struggle for honest government and the rights of man. Liberty-lovers ought to read this book and learn that liberty never just happened but always had to be fought for.

Social Work and the Training of Social Workers, by Sydnor H. Walker. (Univ. of North Carolina Press, $2.00). The new profession, "social work," has given rise to a new educational problem and new schools to solve it. This Columbia Ph. D. thesis is a study of existing schools for social workers and of various aspects of the problem presented by this new profession.

An Introduction to Social Work, by John O'Grady (Century Co., $2.50). The first volume in a new Catholic series intended for college use. It gives a simple survey of the various types of social service and of the relation of the church to charitable agencies. The author is a professor in the Catholic University of America.

Social Problems, by John Lewis Gillin (Century Co., $3.75). A general description of the nature and cause of social maladjustments and the types of remedial action, followed by a discussion of problems of population, migration, race relations, eugenics, the home and economic life, and finally an extended treatment of the process of socialization of attitudes and group activities. A very meaty and informing volume primarily for professional students.

Cultural Change, by F. Stuart Chapin (Century Co., $3.75). A technical survey of the history of civilization interpreted in the belief that "cultural change is primarily accumulative." This being true, cultural cycles are not meaningless alternations of development and decay and the world really does get on. An advanced textbook for students.

CORRESPONDENCE

A Wider and Closer Kin

Editor, THE CHRISTIAN CENTURY:

SIR: I am of a racial group physically too far removed from "British kin" to be included among those of whom you write as having discovered an anxiety for the king of Great Britain's recovery. I am Negro, a real black Negro, but, sir, I know that we too as a race have watched at the world bedside of this illustrious character and have "listened in at the closing of each evening's radio" with anxiety that suggested a higher kinship than that which differentiates us.

In Christ there is a transcending accumulative oneness. It embraces all in its reach and is non-exclusive. In it, though not of "British kin," we too watched with painful anxiety. Was not the expression of your editorial as to the king, "British kin," too narrow and in a sense too selfish to have possibly conveyed to the people of Great Britain the truth as to the anxiety of the American people? "President Coolidge sent his word of cheer and thanksgiving to the queen." You very rightfully defined it as expressing the genuine and profound emotion of the entire nation, and that of the American people, black and white, the latter of whom has no relationship or part in "British kin."

Chicago. WILLIAM HILARY COSTON.

Why Farm Cooperatives Fail

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent letters of Mr. Russell Smith and Mr. Arthur E. Holt have interested me greatly. Having lived among farmers and land owners for several years, I have watched with deep concern the many movements inaugurated from time to time to make order out of chaos. All students of present day farm conditions will agree that the farmer is not getting a square deal, nor will any such students deny that the outlook for the future of the farmer is dark. Will some Moses arise in Washington or elsewhere to lead farmers out of the wilderness? God grant it!

On two occasions my lot has been cast among farmers who tried to save themselves economically by intensive cooperative marketing. It seems that the only hope for the farmers is "to get together." And farmers as well as agricultural experts and students of farm economics maintain that better days would surely come *if all farmers in given sections would get together.* This is the case as I see it: A cooperative system of marketing is started under the leadership of picked men. In the system the farmers themselves are stockholders. All goes well for one or more seasons. Then the crash comes. What is the matter? Are the officials of the concern dishonest? No! Have they done their duty to the best of their knowledge and long experience in practical farming? They have.

What caused the collapse? Another agency is started. The farmers belonging to the first group leave the old organization and join the new one. Glowing promises are made and "hope springs eternal" in the breast of the new constituents. Another crash follows. This process is repeated until there are at least fifteen cooperative agencies (actual figures in two counties). What is next? Another effort is made to bring the poor farmers together. This time 90 per cent of the farmers unite and "hope springs eternal" again. Another crash! What is wrong this time? All or some of the 10 per cent begin to undersell the officers of the new cooperative organization. Mark you, the officers of the new concern set the prices and the members of the concern are to live up to the agreement not to undersell. But the 10 per cent live in a free country and sell their crops at their own price, sometimes above, sometimes below the "quotation" set by the "price-fixing committee." The final outcome? More chaos and more disgruntled farmers. Now the middle-man is blamed and curses are heaped on his head.

Accomac Court House, Va. MARINUS JAMES.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Dr. George Cross

The death is announced of Dr. George Cross, professor of systematic theology at Colgate-Rochester divinity school, on Jan. 19. Dr. Cross early held pastorates in Ontario and Alberta, and became professor of history in McMaster university in 1901. From 1909 to 1912 he occupied the chair of systematic theology at Newton theological institution, and for many years has taught at Rochester. He was well known as an author, his most important books being "What Is Christianity?" "Creative Christianity," and "Christian Salvation."

Prof. R. W. Rogers to Retire From Drew Post

Prof. Robert W. Rogers, who has held the chair of Hebrew and Old Testament exegesis at Drew university since 1893, will retire at the end of the present academic year. Dr. Rogers has been in poor health for several months.

Doubles Waco Church Membership

During the 15-year pastorate of Rev. J. M. Dawson at First Baptist church, Waco, Tex., the membership has been doubled and the Sunday school quadrupled, with gifts increased more than five times.

Founders' Week at Moody Institute

This week, Jan. 5-8, is Founders' week at Moody Bible institute, Chicago. Tuesday was Founders' and Memorial day, honoring the memory of D. L. Moody and the late Rev. R. A. Torrey. A number of conferences are being held, Friday being the day set for a missionary convocation.

Dean Robbins May Join General Seminary

The Churchman reports that the trustees of General theological seminary, New York, have received the nomination of Rev. Howard Chandler Robbins, who recently resigned as dean of the New York cathedral, for the head professorship of pastoral theology. A reorganization of this department is being made, consequent upon the recent retirement of Dr. Charles H. Boynton. Should Dr. Robbins accept the theology post, he will be assisted in teaching by Dr. W. R. Bowie, Dr. E. C. Chorley and Dr. W. P. McCune.

Liberal Episcopalians Meet To Discuss Church Unity

Much interest is sure to be manifested in the findings of the annual conference of Episcopal liberals, which was to meet in St. Stephen's Episcopal church, Philadelphia, Jan. 29, 30. A number of leaders from the Protestant churches—Bishop McConnell, Dr. Coffin, and others—were to make addresses. The general subject to be considered by the conference was "What modifications and developments liberal evangelical Protestantism would like to make in and through the Protestant Episcopal church."

Rabbi Says Religion, Not Nationalism, Binds Jews

"The uniqueness of the Jew is in his faith and not his nationality," said Rabbi David Philipson in an address on "The Eternal Jewish Values" at the Rockdale Avenue Temple, Cincinnati, two weeks ago. "The so-called Jewish problem about which so much is being written," he said, "resolves itself largely into the question of nationalism or universalism, separatism or assimilation. The Jewish nationalist

British Table Talk

London, January 15.

ALMOST immediately after leaving Liverpool Dr. Temple went to York to be enthroned as archbishop, the 90th in the line of Paulinus. The ceremony was marked by great simplicity and dignity. The anthem they sang, "Thou wilt keep him in perfect peace," gives the prayer which all Dr. Temple's friends will offer for him. There will be no peace in the outward life of an archbishop, but there may be that inward peace which shines in all that Dr. Temple does and says, and that peace is doubtless the spring of that humor of his which never runs low and finds expression in the familiar laugh which ends some merry argument. Dr. Temple is a man whose gifts marked him out for high office from the first. In the days when he edited the Challenge, none of us who shared in that paper ever doubted that he would be called early to lead in the life of his church. But the swift advance which he has made must not be put down to ecclesiastical skill. In many ways Dr. Temple has scorned the path of safety. He joined the labor party. He took the lead in the days of the general strike in advocating a settlement by consent. Of his breadth of outlook it is enough to say that both at Copec, in which the theme was the application of the gospel to economics and industry, and at Jerusalem 1928, where the theme was the missionary enterprise, he played a leading part. And he has written along with other smaller books "Mens Creatrix," a fine piece of philosophy. Tutor in philosophy, headmaster, editor—he has done many things and always with the same calm and beautiful spirit. . . . He confesses that he will miss his Manchester friends, but York will give him the opportunity for which all his experience and discipline have prepared him.

The New Archbishop Of York

* * *

The B. B. C. Under Attack

The British Broadcasting company is suffering the inevitable fate of a monopoly. From all sides its critics are shooting at it. On the main issue, whether or not there should be a unity of control, most of us have made up our mind. At the present moment the attack is concentrated upon the publishing activities of the B. B. C. This week they are issuing the first number of the Listener, which looks uncommonly like a literary journal, competing on peculiarly favorable terms with John o' London's, T. P.'s Weekly, and even with the Spectator and other weekly journals. The publishing world is dead against this new experiment. If it were only a record of addresses given, there would be little objection, but the first number has much more in it than that. The postmaster general refused to see a deputation from the newspaper world, but Mr. Baldwin not for the first time reversed the decision of his subordinate and himself received the deputation and promised to consider carefully the case against the Listener. . . . Having a cold on Sunday, and being therefore unable to assemble myself with the congregation, I had occasion to profit by the B. B. C. program. It was the evening for the St. Martin's service, and the Rev. "Pat" McCormac spoke in the easy and familiar and altogether happy way which is found at St. Martin's. What struck me more than anything else was the form of prayer used. It was a bidding prayer, spoken in the name of the person for whom prayer was asked:

"I am a miner out of work . . . ."

Then followed the request for prayer.

"Will you pray for him . . . ?"

"I am an outcast of society" . . .

It certainly made the prayers most real.

* * *

Miss Royden Returns

After an absence of more than a year Miss Royden returned last Saturday and was welcomed at the railway station by 500 of her friends. She attributed some of the attacks upon her to the Hearst press. But she did not think that the attacks had been without their gains for her mission. Some were frightened away from "the smoking, drinking, flirting evangelist," but others who would not have troubled to hear her "rallied round," as Mr. Wodehouse has it. No one here has attached the smallest importance to these attacks; there are many who vehemently differ from Miss Royden's politics and from some of her doctrines, but there is no one whose judgment counts for anything who does not consider her a great and worthy teacher and leader. In India Miss Royden met Gandhi, and like all who have had that experience reports him to be absolutely "incorruptible and courageous." What her immediate plans are to be Miss Royden has not stated. But she has certainly received a welcome home to our land, and especially to London.

* * *

And So Forth

Under the heading, "Wanted—a Revolution," Mr. Wickham Steed writes in the Review of Reviews upon 1929, a criti-

(Continued on next page)

contends that Jews throughout the world are living in a state of exile from Palestine, their fatherland. The Jewish universalist holds that Jewish nationalism is an outgrown phase in the career of the Jewish people and that the dispersion of the Jews in all parts of the world, far from being in a state of exile, is really part and parcel of a providential ordering of the destinies of this age old people. If separatism there be, it is a religious and not a national separatism. The Jews in the United States for example are Jews in their religion, Americans in their national outlook."

Christian Denomination Loses Another Leader

Following closely upon the death of Dr. Alva M. Kerr, outstanding leader and editor of the Christian denomination, comes the passing of Rev. John F. Burnett, secretary emeritus of the general convention of the Christian church, on Jan. 12. Dr. Burnett had been a minister and an official of the church for more than 50 years, having served as general secretary and secretary emeritus for 35 years.

New Disciple Governor of Ohio Promises Honest Administration

Hon. Myers Y. Cooper, Disciple churchman, was inaugurated governor of Ohio Jan. 14. In his address he promised an honest, economical and efficient administration, as far as it is possible for

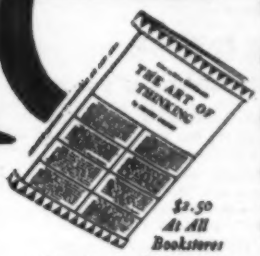
BRITISH TABLE TALK

(*Continued from preceding page*)

cal year. In it he says: "When the news comes from Washington that the peace pact has been ratified by the American senate and that the American cruiser bill has either been cut down or postponed, the fun will begin in Europe. If the Americans are wise enough to ratify the pact without reservations or restrictive resolutions they will make it very hard for European governments to be more niggardly or in diplomatic language, more 'circumspect' than the United States will have been." A revolution from within—a revolution for peace is needed . . . and above all a leader of vision. . . . The report of the African commission, which was led by Mr. Hilton Young, will be published on Friday of this week. It is sure to raise in an acute form the policy which ought to be adopted towards the land and other problems of the three colonies. . . . In Leeds during the winter all the churches including the Jewish have held united meetings in the town hall every Sunday at 8 p. m. The conviction has been brought home to the average citizen that on matters of social righteousness these societies speak with one voice. . . . In the Nineteenth Century the bishop of Durham argues for disestablishment of the Church of England by consent. "It ought not to be beyond the bounds of possibility that statesmen in friendly conference with the leaders of the Church of England and of the Free churches should frame a measure of disestablishment and disendowment which, while bringing to an end the immemorial relation of church and state in England (a relation which, in the course of time, has lost justification, and has now plainly become unwholesome for both), and thus securing to the spiritual society its indispensable freedom, should not cripple the church's work by an inequitably harsh measure of confiscation, nor wound the deepest feelings of devout Anglicans by bringing under secular control, and even into secular use, those sacred buildings which have for centuries enshrined the witness and worship of the Church of England."

EDWARD SHILLITO.

The ART OF THINKING
was written for
me



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—for me, who miss the pleasure of knowledge because of the imagined terror of thought . . . for me, whose day-dreams, rightly directed, would build on fact my most fantastic Castle in Spain . . . for me, so poor a companion to myself, that I prey on others to make life endurable; and, looking within, find a void that Hollywood must fill.

For *me* this book was written. It shows me clearly the possibilities latent in my own mind, awaiting to be aroused. It puts me in William James' gallery of those who use but a fraction of their mental powers, who know not the incomparable thrills of intellectual adventure.

But, happily, THE ART OF THINKING, this new book, witty and wise, by ABBÉ ERNEST DIMNET, points the way in which I may make my life more full, my mind more effective, my thoughts more meaningful.

For, whoso touches this book touches a man; whoso opens these pages swings open the door of a new adventure for the mind; whoso enjoys that noblest pleasure, the joy of understanding, will read this book with profit and delight.

PROFESSOR JOHN DEWEY
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"Before a work of art, one is likely to be dumb or to indulge only in the ejaculations; and when asked why one likes it, to reply 'Go and see for yourself.' That is the way I feel about this genial and witty book."

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him to make it so. Rev. J. J. Castleberry, Governor Cooper's pastor, of Walnut Hills Christian church, offered prayer at the inaugural service.

Church and State Separation Proposed in Denmark

The socialists have recently introduced a bill in the Danish parliament which aims

Special Correspondence from Minnesota

Minneapolis, January 25.

International Congress

IN THE FIRST DAYS of the new year, Jan. 3-5, sponsored by a group of foreign and American students and faculty members, an international congress was held at the Y. M. C. A. of the University of Minnesota. Among the speakers were Suhindra Bose, of the University of Iowa; Charles D. Hurrey of the University of Michigan; Paul Johnson of Hamline university; S. M. Williams, editor of the St. Paul Pioneer Press and Dr. Charles Clayton Morrison of Chicago. The topics discussed were the Indian situation, Pan-Americanism, the youth movement and the multilateral treaty. An opportunity was afforded for the free airing of very diverse views, and missionary activity came in for harsh criticism at the hands of some of the delegates. One listened with amazement, for instance, to some of the extreme statements about the relative superiority of Buddhism over Christianity, but at least it served as a safety valve for repressed complexes. Dr. Morrison recounted his experiences at the signing of the peace pact in Paris, and conducted an illuminating discussion at the close of his address. This was the second series of its kind and could well be duplicated at our great university centers for the benefit of the 10,000 foreign students in the U. S. A. and for our own edification.

* * *

Essays Toward Inter-Confessionalism

While we are dealing with affairs at the state university, it is worth mentioning that, under the auspices of the Christian associations, a series of meetings and pilgrimages have been arranged to acquaint the students with the cardinal ideas of Judaism, Greek Catholicism, Roman Catholicism and various phases of Protestantism. Visits have been arranged to synagogue and churches, and expositions are given by a rabbi and the clergy of the above churches. Later it is planned to have fundamentalism discussed by Dr. W. B. Riley, conservatism by Rev. Bruce McCullough, humanism by Dr. John H. Dietrich and liberalism by Dr. David Bryn-Jones. The general caption of the meetings is "Inter-Confessionalism," and the slogan "He who knows only his own religion knows none."

* * *

Visit of an Indian Poet

Sarojini Naidu, Indian poetess, gave a lecture on "Mahatma Gandhi" in the Twin Cities, Jan. 15 and 16. Seldom does an audience have the privilege of hearing such beautiful diction. Her charm of manner, together with her unbounded enthusiasm for Gandhi and her discernment of the times in which we live, captivated everybody. While Mme. Naidu is no abject hero-worshiper, her interpretation of the "little man," as she called him, is exceedingly valuable, especially since the west seems to think his power is on the wane.

* * *

Incidents in Minnesota Church Life

There have been a number of changes in Minneapolis pulpits. William E. Dudley of the Park Avenue Congregational church has accepted a call to the Flatbush Congregational church, Brooklyn, N. Y. The associate pastor of Westminster Presbyterian church, Rev. Walter G. Latham, has become the pastor of the First Presbyterian church, Muskogee, Okla., and Rev. Percy V. Jenness of Stewart Memorial is soon to leave for Wichita, Kans. Two churches have recently been destroyed by fire, the Presbyterian church at Albert Lea and the Christian church at Redwood Falls.

* * *

City Aldermen Indicted

A sensational indictment of several aldermen has disturbed the even tenor of municipal life in Minneapolis. Charges of graft have been investigated by the grand jury for the past weeks, and bitter verbal exchanges between the city fathers show a degree of resentment which is hard to understand if officials are unafraid. Charles G. Davis, manager of the Law Enforcement association, brought 400 separate charges of laxity in the police department extending over a period of four years, and this has evoked undignified and equivocal replies from both the mayor and the chief of police.

W. P. LEMON.

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at the separation of church and state. A committee, comprising bishops, ministers and leading laymen, has been formed to discuss the proposal. The main point in the bill, which is now being discussed in a friendly spirit by all parties, is that the "Danish Evangelical Lutheran Church" is to conduct its own affairs without political interference.

Dr. Fosdick Visits Chicago

Dr. Harry Emerson Fosdick made his annual visit to the Sunday Evening club, Chicago, Jan. 27, speaking on the theme, "The Permanence of Religion." An overflow meeting was arranged at the Blackstone hotel for the hundreds who could not find seats at Orchestra hall. Dr. Fosdick spoke also in the morning at the chapel of the University of Chicago.

New Officers for Chicago Church Federation

At the annual meeting of the Chicago Church federation, held Jan. 28, the following officers were named: Dean Shailer Mathews, president, succeeding Dr. John R. Nichols; George W. Dixon, Rev. H. J. Schick and Mrs. Oliver R. Williamson, vice-presidents; Rev. C. S. Laidman, recording secretary; Harry A. Brinkman, treasurer, and Walter R. Mee, executive secretary. A decade of accomplishment for the federation was reviewed by Mr. Mee. An address was given by Dr. H. L. Willett, on the opportunity religion will have at the coming world's fair. "We are looking toward the most eventful and significant period in the life of Chicago," he declared. "The last world's fair here did more than anything else to interpret religion to the world, and now we must outdo that interpretation in a new relationship to the world in 1933. Industry, art, education, transportation, will be centered here in a magnificent display. If we permit the 1933 fair to pass without a religious contribution to Chicago, the United States and the world, we will lose one of the opportunities that will never come back to this generation."

Dr. W. W. Keen, Churchman-Scientist, Honored

At the anniversary dinner of the Pennsylvania society held recently in New York city, Dr. W. W. Keen, 91 year old Philadelphia surgeon, as well as churchman and religious writer, received the gold medal of the society, which has been conferred 12 times in 20 years. Dr. Keen is a deacon of First Baptist church, Philadelphia, and has won wide fame by his book, "I Believe in God and Evolution."

Bishop Burleson Sails For Hawaii

Bishop Burleson, assistant to the presiding bishop as well as diocesan of South Dakota, has sailed for the Hawaiian Islands, where he is to make a survey of Episcopal activities.

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northwestern philanthropist who died Nov. 29, $250,000 was left to the University of Minnesota in trust for needy crippled children. Four years ago Mr. Eustis assigned his real property valued at two million dollars for the same purpose. His inter-

The Salvation Army in the Valley of Decision

London, January 15.

AT SUNBURY on Thames more than sixty men and women at this hour are met together in solemn conclave. These are the high council of the Salvation Army, assembled in an hour of crisis to make decisions for the future of that great society. The council is like to what was called in the war G. H. Q., and all the conditions of such headquarters are observed. No one may pass the guard unauthorized. No message is published, save the official bulletin, and as we learned in the war, official news, like nature, "half-reveals and half-conceals." Mysterious cars bearing ambassadors rush to and fro. What is this mighty international force which has come now to an hour of decisive moment? Why is the Thames valley for them the valley of decision?

* * *

The Legacy of William and Catherine Booth

A hundred years ago William Booth was born. That for him was not so important as the fact that in his youth he was born again, and claimed by the Heavenly Lord for his service. Booth had no advantages such as birth or education can give. But when his life had been claimed for his Lord, he began to show himself a leader of men, an evangelist of marked powers. Moreover, by the good hand of providence he found a wife with no less ability than his own, and with an even deeper insight into spiritual truth. The army owes as much to Catherine Booth as to her husband. The Methodist New Connexion did not know how to use William Booth and his wife. He felt cramped. Such a fire as burned within him needed more freedom than he was allowed in the circuit. Besides, William Booth was by nature an autocrat. These were the real reasons why in 1865 he began a mission in an old tent pitched in the Quaker burial ground at Mile End in East London. The military form was taken for the new society; the general became general not in name only, but in reality. There is no more severe military discipline, not even among the Jesuits, than that which is enforced in the army. (If those commissioners gathered today at Sunbury were to disband without doing anything, the general could dismiss everyone of them from his rank!) William Booth dreaded committees of management. "Confidence in God and in me" he laid down as indispensable. The almost absolute authority of the general was secured by the deed poll of 1878, which was extended in 1904. Army it was to be! Like a brave band, it was once said, soldiers sallied forth from the citadel. They were daring, merry, unworldly, unconventional. Hurley called this new phase of evangelism "Corybantic Christianity." The baser sort made mock processions which called themselves "The Skellington army." But the happy band of redeemed men and women rejoiced in opposition. They were the happiest days of all for this company. They shared with each other reproach and poverty. Men and women were on the same footing on that new day; to this hour the army, like the Friends, has no privileges to offer to man as man.

* * *

The Army's Early Passion

When I was a small boy I was taken by an aunt, a devout Methodist, to an army Sunday morning knee-drill. I can well recall hearing Gipsy Smith speak in Hengler's circus hall; he had on a red tunic then, but as I remember him he had the same powers of persuasive speech then that he has now, nearly half a century afterward. The army was a great power in those days; one could hear their processions going to the music of "Are You Washed in the Blood of the Lamb?" and their faith in the all-conquering and might of the Lion of Judah was shouted abroad. Some approved of their gospel, but did not like their method; others, like Mr. G. K. Chesterton, did not agree with their message always, but loved their methods.

* * *

Ecclesiastical Problems To the Fore

Now at Sunbury the prophetic element for a while seems eclipsed. They open with prayer; they sing hymns; they read psalms; but at the moment they are absorbed with the question, What is to be done to deal with a situation which imperils the vast organization? They are ecclesiastics though they have no church. They have come to that stage which follows the prophetic. They are in danger of putting aside their first great passion in order to deal with the organization which came into being only to hold and to extend the first victories of their faith. The army, like every other religious society, may fall down and worship the drag and burn incense to the net. Still it is hard to see what the commissioners could do other than they have done in their call to the general to retire. The general is ill, really ill; much more so than is conveyed in official messages from Southwold. It is idle to suppose that he could take the supreme control of the army again. The commissioners rightly or wrongly are not prepared to let him be a figurehead with the real control left in the hands of his family. There are times when men must put the interests of their cause before consideration for the feelings of their associates. Such a time has come for the army.

* * *

Possible Successors To Army Command

So far they have not dealt with the question of a successor. There are six possibilities, none perhaps more likely to be chosen than Commander Evangeline Booth. But the new general will not have the same absolute control. He or she will

(*Continued on next page*)

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est in maimed children was due to the fact that he had been a cripple himself since the age of 15.

The Generosity of the Late President Mullins

Dr. John R. Sampey, of the Southern

SALVATION ARMY

(Continued from preceding page)

indeed be in command, for the army is not likely to change its form, but there must be safeguards, and some measure of constitutional control. If there is a member of the Booth family marked out for this office, that will be a happy and agreeable thing. But the army is not likely to bind itself to the acceptance of a member of that family, as though there were a hereditary succession.

* * *

Disquieting Symptoms

It would not be honest to disguise the fact that these proceedings at Sunbury are producing a profound disquiet in the minds of the friends of the army. The maneuvers for position; the lack of trust which makes it necessary to call in legal advice; the somewhat needless way of telling the world that prayer was offered and Scriptures read; the air of excitement and intrigue which we associate with the making of a cabinet after a general election; the stubborn holding on to office—all these things are deplored by those who think far more of the army as a spiritual force than of its organization, and who loathe the methods of big business brought into the service of the Lord Christ. The Lion of Judah does not need weapons such as these.

* * *

Appraising General Booth's Career

The army owes much to General Bramwell Booth. The nation ought not to forget that it was he and his wife who first organized the social work of the army. Bramwell Booth stood side by side with Mr. W. T. Stead when that brave journalist exposed the wrongs done to womanhood in his articles on "The Maiden Tribute of Modern Babylon." He has been a masterly head. But the noble work of a lifetime may be clouded over if he does not see that the time has come for him to retire; and those within his family or outside who are hoping to delay this decision are not serving the true ends of the army. Its wisdom now is at all costs to get back to the simplicity of its first days. Every Christian society gathers accretions on its way—and must go back to its beginnings and be bathed afresh in the pure streams of its first faith and love. Whatever else happens, the work of the army will be finished and its candle removed if it does not somehow keep and strengthen its prophetic witness. In comparison with this, what does it matter whether or not General Booth remains in command or one of his family? The army must modify its forms of government. If it is to be the same in the coming age as it has been in the past, it must change and change now. Only as it changes will it remain the same.

EDWARD SHILLITO.

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Baptist theological seminary, Louisville, calls attention to the fact that the late Dr. E. Y. Mullins with his wife contributed to the work of the seminary, during the past five years or more, a total of $21,000.

To Direct Girls' Work Among 10,000 Congregations

Miss Janet Strong, daughter of Rev. Robert C. Strong, Presbyterian minister at Upland, Cal., and for some time a leader in girl scout activities, has been

Special Correspondence from Detroit

Detroit, January 24.

THE WEEK of Jan. 15 was a week extraordinary in church circles in this city. The Laymen's Missionary convention was on at Metropolitan Methodist church and the Foreign Missionary Council of American Boards was in session in the Statler hotel. Distinguished missionaries, secretaries, preachers, and publicists jostled one another in corridors and sat together through numerous conferences, but the bright particular star of the week was E. Stanley Jones of India, author of two little books, the fame of which has gone the world around. Dr. Jones spoke many times, to groups both large and small, and to a mass meeting that was crowded to the utmost. He spoke so often that he was fearfully worn and showed it in his haggard face, but still the people clamored for more. I was privileged to hear him speak for two hours to the ministers of Detroit. It was a round table conducted by a master. Dr. Jones was incisive, penetrating, slyly humorous sometimes, illuminating, prophetic, and very much in earnest. Everywhere he sat was the head of the table. Yet one devout soul whom I know and admire would not hear this modern saint because he believed Dr. Jones "minimized the ministry of the Holy Spirit,"—strange, when to most of us Dr. Jones is the most impressive example of a spirit-filled life. "Woe unto you when all men speak well of you."

The Impress of E. Stanley Jones

* * *

Minister Supports Death Penalty

Dr. Joseph A. Vance, of First Presbyterian Church, Lincolnesque of feature and stature, in a recent Sunday evening sermon advocated the death penalty for murderers. He said there was too much sympathy for "the killers" and too little for their victims. It was a dispassionate, calmly reasoned address on a theme which is extremely alive just now in Michigan. We do not have the death penalty in this state and in every session of the legislature during the past six years efforts have been made to restore it. I should suppose that a majority of Detroit ministers are against the extreme penalty, but all strongly in favor of enforcing more drastically the laws of long imprisonment and life terms for heavy offenders.

* * *

Frenchman and German Look at Each Other

The cause of international good will was greatly aided in this city when on Jan. 23 in Orchestra hall, under the auspices of the League of Nations Non-Partisan association, two eminent publicists, M. Pierre De Lanux of France and Herr Wolf Von Dewall of Germany, spoke on international affairs. The Frenchman spoke on "A Frenchman looks at Germany," and the German on "A German Looks at France." These men saw actual service on opposite sides during the great war and their frank and brilliant appraisal of world conditions was revealing and informative.

* * *

Provocative Sermons On Healing

Dr. Frank D. Adams, of the First Universalist church, is preaching a series of sermons that are attracting attention. One of these was on "Immoral Doctrines of Healing," in which he affirmed that it is immoral to teach "that there is no real pain, suffering or sickness in the world; that the rules of health and hygiene should be disregarded; that physical means of treating sickness should not be employed, or that one can have something for nothing."

* * *

Dedicate New Organ

Central Woodward Christian church dedicated its $50,000 Casavant memorial organ Sunday evening, Jan. 20, by a recital with Charles Frederic Morse at the console. The church was crowded for the event. Mrs. Almena S. Gray gave this organ in memory of her husband, Philip H. Gray.

* * *

Dr. Little's Resignation Stirs Regret

Dr. Clarence Cook Little, president of the University of Michigan, has resigned, and the board of regents has accepted his resignation. Rumors have been flying thick and fast for some time that Dr. Little would leave the U. of M. He has had a brilliant but rather stormy presidency. From the first he has been outspoken, fearless, and the champion of unpopular causes. His advocacy of birth control alienated the Catholics. The innovations he recommended in athletics and dormitory systems divided his friends. Just the same, his admirers are legion. Young, independent, flashing of wit, his four years at Michigan were meteoric and much more than that. How much politics is involved in Dr. Little's resignation nobody knows, but it is believed a very great deal. We shall miss him here in Detroit, where he made many speeches. He was a president unafraid.

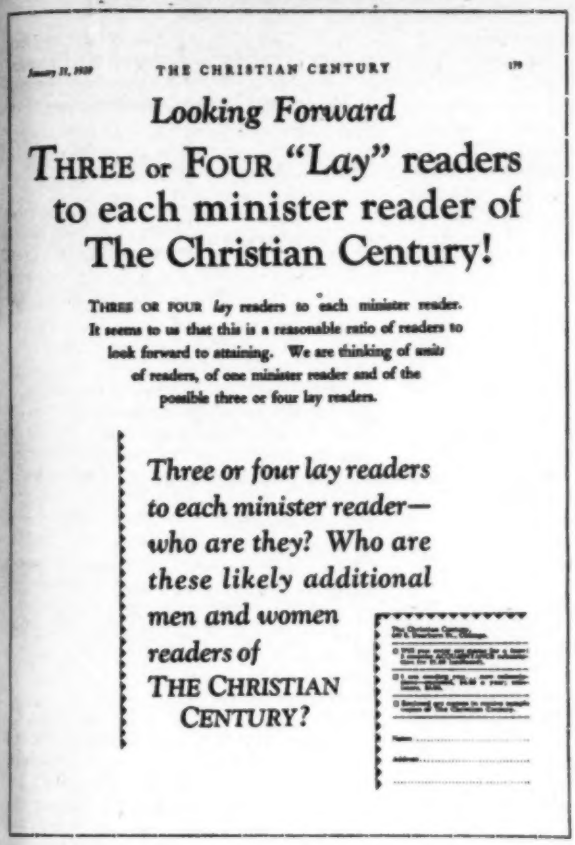
* * *

Drama That Awakens Public Interest

On Saturday, Jan. 19, five thousand Detroiters saw Macbeth superbly presented in the Masonic temple auditorium with Lynn Harding and Florence Reed playing the leading roles. Not in the history of the stage in this city have so many people flocked to a Shakespearean production. It is a wholesome sign.

EDGAR DEWITT JONES.

From last week's Christian Century



January 31, 1929 THE CHRISTIAN CENTURY 179

Looking Forward

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THREE OR FOUR *lay* readers to each minister reader. It seems to us that this is a reasonable ratio of readers to look forward to attaining. We are thinking of *units* of readers, of one minister reader and of the possible three or four lay readers.

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Special Correspondence from Kansas City

Kansas City, January 21.

A MILESTONE was raised in the path towards the unification of the churches at the midwest conference of the Christian Unity league in the Linwood Boulevard Christian church here Jan. 16 and 17, in the opinion of Dr. Peter Ainslie, of Baltimore, editor of the Christian Union Quarterly and president of the league. For the first time in a Christian unity conference, an Episcopalian priest officially participated in an intercommunion service conducted by a non-Episcopal clergyman. With the approval of Bishop S. C. Partridge, Dr. Robert Nelson Spencer, rector of Grace and Holy Trinity church in this city, preached the communion sermon preceding the observance of the Lord's supper, under the direction of Dr. Burris Jenkins, Disciple minister, at the final session of the conference. The rector did not, however, take part in the actual ritual of the communion, although personally willing to do so. His declination to read part of the communion ritual of the Book of Common Prayer was based on the fact, embarrassing to him, that he could not reciprocate the courtesy by inviting Dr. Jenkins to share in a communion service in the rector's own church. Although the recognition of the equality of all Christians and Christian leaders before God is still short of realization, this intercommunion service signalizes considerable progress since the Lausanne conference, Dr. Ainslie believes. That conference could not arrange an intercommunion service at all. At the first conference of the Christian Unity league in Baltimore a year ago, Episcopalian rectors received the communion emblems as members of an intercommunion audience, but none participated officially. Since that time on two occasions, in San Francisco and Boston, Episcopal bishops have invited non-Episcopalians attending unity conferences to receive the communion from their hands in Episcopal churches, Dr. Ainslie reports. Now one step further has been taken.

Episcopal Rector Takes Part In Non-Episcopal Communion

* * *

Call for Union of Mission Boards

In spite of the handicap of the severest weather the city had seen in many winters, with sleet, icy streets, and a London fog to discourage all but the most indomitable, the conference was attended by persons from eleven denominations in five states, including all of the principal Protestant denominations and the Friends. The program of addresses in the forenoon sessions, in Dr. Ainslie's judgment, was not surpassed by any session of the Lausanne conference, and even went beyond Lausanne in freedom of utterance. The findings resulting from the afternoon discussion sessions called for the unification of Protestant foreign and home mission boards and a new attitude of mutual sharing instead of superiority and overlordship in the Christian approach to other faiths and cultures. The community church was recognized as the only solution of the problem of religion in rural and small-town communities especially, and denominational officials were urged to cooperate sympathetically with community church leaders. The organization of church councils or federations was advised in all communities where as many as two churches with a right to exist were at work. The conference recognized the value of small colleges in the American educational system, but found no justification for the small denominational college unless it were reorganized on an interdenominational basis to provide for the broadest kind of Christian training.

* * *

"Church Loyalty Crusade"

The latest fashion in cooperative evangelism is being tried here. It is the "church loyalty crusade." It has been found productive of satisfactory results in the revival of churches in Baltimore, Louisville, and Los Angeles, according to the advance notices. Rev. George Dowey, of the department of national missions of the northern Presbyterian church, is the director, assisted by two expert aides. The commission on evangelism of the council of churches found too little interest in the crusade among pastors generally to justify the council's sponsorship of it, but the northern Presbyterian group of this city decided to undertake it for themselves and invited other denominational groups or individual congregations to share in it. Thus far southern Presbyterian, southern Methodist, Baptist, Evangelical, Lutheran, Reformed, and United Brethren congregations have accepted the invitation.

* * *

Men of All Faiths Eat Together

Strange as it may seem, until recently this city had never seen Jews, Catholics, and Protestants eat together with the conscious purpose of expressing their recognition of the religious fellowship that already exists and that should be enlarged. That this came to pass, even so belatedly, is largely a result of the energetic, progressive leadership which Rabbi Samuel Mayerberg brought to us when he came last fall to the liberal congregation on Linwood boulevard from an honored ministry in Dayton, O. The Men's club of his congregation invited the ministers and men of one Catholic and several Protestant congregations to a fellowship dinner at the Jewish temple. About 150 men came and enjoyed immensely everything from the rollicking wit of Father John W. Keyes, of St. James Catholic church, to the thoughtful eloquence of Rabbi Mayerberg. Only ministers spoke at this dinner, but at the next one—it was agreed that the fellowship dinner should become at least an annual affair—the laymen will take their turn and the preachers remain silent.

JOSEPH MYERS.

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CHICAGO

How many of the books you read do you learn about through The Christian Century? The Christian Century Book Service sells ANY book.

Here, for your reminding, is last week's list of 14 New Books You Should Know About:

The Making of the Christian Mind, *Atkins*, $3.
Private Methods of Religious Living, *Wieman*, $1.75.
Motives of Men, *Coe*, $2.25.
Humanism and Christianity, *McConnell*, $1.75
What Is the Mind? *Patrick*, $2.50.
Jesus on Social Institutions, *Mathews*, $1.50.
The Master, *Bowie*, $2.50.
Affirmative Religion, *Garrison*, $2.00.
The Humanity of God, *Buckham*, $2.50.
Whither Mankind, *17 Authorities*, $3.00.
The Faith that Rebels, *Cairns*, $2.50.
Cardinal Ideas of Isaiah, *Jefferson*, $2.00.
The Word of God and the Word of Man, *Barth*, $2.25.
New Commentary on Holy Scripture: *Gore*, $5.00.

And here are 25 other recent favorites:

Preaching Values in New Testament Translations, *Luccock*. $2.
Catholicism and the American Mind, *Garrison*, $2.50.
Science in Search of God, *Mather*, $2.
Quotable Poems, *Clark-Gillespie*, $2.50.
Facing Life (TALKS TO YOUTH), *Faunce*, $2.
The Son of Man, *Ludwig*, $3.
The New Quest, *Jones*, $1.75.
Credentials of the Church, *Davis*, $1.25.
The Case for Christianity, *Rogers*, $3.
Tinker and Thinker: *John Bunyan, Nelson*, $1.50.
Altar Stairs (150 PRAYERS), *Newton*, $1.75.
The Graphic Bible, *Browne*, $2.50.
Straight Answers to Life Questions, *Smith*, $1.50.
The Parables of Jesus, *Buttrick*, $2.50.
Creation by Evolution, *16 Scientists* (*C. A. Beard, Ed.*), $5.
The Stream of History, *Parsons*, $5.
If I Had Only One Sermon to Preach: *English Series*, $2.50
Old Faith and New Knowledge, *Snowden*, $2.50.
Protestantism, *Inge*, 75 cents.
Modern Religious Dramas, *Eastman*, $3.
Christianity and Success, *Hughes*, $1.50.
Christ at the Round Table, *Jones*, $1.50.
Present-Day Dilemmas in Religion, *Gilkey*, $1.50.
Beliefs That Matter, *Brown*, $2.75.
Shoddy, *Brummitt*, $2.
Christ and Society, *Gore*, $2.

A postcard will bring us your order.
(Order books at right by number.)

75 Religious Books of 1928
(ORDER BY NUMBER)

1. Adventure, *Streeter and Others*, $2.
2. Altar Stairs, *Newton*, $1.75.
3. Anglo-American Preaching, *McKeehan, Ed.*, $1.75
4. Beliefs That Matter, W. A. *Brown*, $2.75.
5. Background of the Bible, *Booth*, $2.00.
6. Constructive Citizenship, *Jacks*, $2.
7. Christ and Society, *Gore*, $2.
8. Catholicism and American Mind, *Garrison*, $2.50.
9. Christ at the Round Table, *Jones*, $1.50
10. Church in the World, The, *Inge*, $2.
11. Christianity and Success, *Hughes*, $1.50.
12. Christian Humanism, *Stafford*, $2.
13. Credentials of the Church, The, *Davis*, $1.25.
14. Creation by Evolution, *24 Scientists*, $5.
15. Christlike God, The, *McConnell*, $1.75.
16. Current Christian Thinking, *G. B. Smith*, $2.
17. Creator Spirit, The, *Raven*, $2.50.
18. Case for Christianity, The, *Rogers*, $3.
19. Does Civilization Need Religion, *Niebuhr*, $2.
20. Drift of the Day, The, *Jenkins*, $2.
21. Expanding Horizons, *Woelfkin*, $1.50.
22. Eternal Spirit in the Daily Round, *Doan*, $2.
23. Facing Life (talks to youth), *Faunce*, $2.
24. Future of Christianity, The, *Marchant, Editor*, $2.
25. God and the Golden Rule, *Newton*, $2.
26. Graphic Bible, The, *Browne*, $2.50.
27. Humanism and Christianity, *McConnell*, $1.75.
28. Heresy of Antioch (Paul) *Norwood*, $2.50.
29. Impatience of a Parson, *Sheppard*, $2.
30. If I Had One Sermon to Preach, Eng. Ser $2.50.
31. I Believe in God, *Royden*, $2.
32. Jesus: A New Biography, *Case*, $3.
33. Jesus the Citizen, *Robertson*, $2.
34. Jesus Christ, *Deane*, $1.50.
35. Jesus, the Son of Man, *Gibran*, $3.50.
36. Jesus on Social Institutions, *Mathews*, $1.50.
37. Life of Prayer in a World of Science, W. A. *Brown*, $2.25.
38. Living in the 20th Century, *Barnes*, $3.50.
39. Modern Worship, *Vogt*, $2.
40. Ministerial Practices, *McAfee*, $2.
41. Modern Religious Dramas, *Eastman*, $3.
42. New Reformation, The, *Pupin*, $2.50.
43. New Quest, The, *Jones*, $1.75.
44. New Challenges to Faith, *Eddy*, $1.50.
45. New Morality, The, *Drake*, $3.
46. Old Testament: American Translation, *Smith*, $5.
47. Old Faith and New Knowledge, *Snowden*, $2.50.
48. Our Asiatic Christ, *Buck*, $1.25.
49. Protestantism, *Inge*, 75 cents.
50. Preaching Values in New Translations, *Luccock*, $2.
51. Parables of Jesus, The, *Buttrick*, $2.50.
52. Pilgrimage to Palestine, *A. Fosdick*, $2.50.
53. Present-Day Dilemmas in Religion, *Gilkey*, $1.50.
54. Peter, Prince of Apostles, *Jackson*, $2.50.
55. Present Day Perils in Religion, *Day*, $1.25.
56. Quest of Religion, The, *Raven*, $1.50.
57. Quotable Poems, *Clark-Gillespie*, $2.50.
58. Religious Education, *Soares*, $3.
59. Religion of the Spirit, *Tittle*, $2.
60. Religion and Modern Life (*Harv. Lect.*), $2.50.
61. Roads to the City of God, *Mathews*, $1.
62. Religious Thought in Past Quarter-Century, *Smith, Editor*, $3.
63. Revaluing Scripture, *Eakin*, $2.25.
64. Religion of Jesus, The *Bundy*, $3.50.
65. Religion Coming of Age, *Sellers*, $2.50.
66. Romance of Reality, *Clarke*, $2.25.
67. Science in Search of God, *Mather*, $2.
68. Son of Man, The, *Ludwig*, $3.
69. Science and Human Progress, *Lodge*, $2.
70. Science of Today, *Lodge*, $1.
71. Straight Answers to Life Questions, *Smith*, $1.50.
72. Steep Ascent, The (sermons), *Norwood*, $1.50.
73. Shoddy, *Brummit*, $2.
74. Stream of History, The, *Parsons*, $5.
75. Wrestle of Religion with Truth, *Wieman*, $2.50.

A PUBLISHING ACHIEVEMENT

THE publication of "Seneca's Morals" in August, 1817, the first book to bear the Harper imprint, set a high standard for books of philosophical and religious import that have been published by the House continuously since that time. The recent increasing interest in books of this nature brought about the organization of a Department of Religious Books two years ago. Since then special attention has been given to this important branch of literature. One indication of the success which has followed this new policy is the announcement of the religious best-seller list in the January *Church Management*. Among fifty-one titles listed in nine centers of religious book distribution, ten titles were Harper publications. The publisher next on the list had six titles mentioned, with two others following with five titles each. Here are the books which are being bought, read and discussed:

Affirmative Religion
By Winfred Ernest Garrison
—— "Dr. Garrison's book shows the same qualities of clarity, fairness, and constructive spirit which characterize his other work."—William Adams Brown. ($2.00)

The Humanity of God
By John Wright Buckham
—— "The author shuns no difficulties, faces all problems with an open, clear and candid mind, and his conclusion is in the form of a reasonable faith."—George A. Gordon. ($2.50)

The Life and Writings of John Bunyan
By Harold E. B. Speight
—— "Superb! By far the best study of the tinker, thinker, pilgrim and saint since the Life by Froude, which until now has been the classic on Bunyan."—Joseph Fort Newton. ($2.00)

The Case for Christianity
by Clement F. Rogers
—— "There is a fine vigor and reasonableness in his presentation. One may hold different views about some matters of Christian faith and duty and still be grateful that Christianity has such a stout and stalwart champion."—W. E. Garrison. ($3.00)

Old Faith and New Knowledge
By James H. Snowden
—— "One of the most notable contributions to religious literature that this generation has seen. I marvel at its range of subjects, its clarity of statement, and its catholicity of spirit. It is a big book on a big subject."—Arthur J. Brown. ($2.50)

American Lutheran Preaching
Edited by Miles Krumbine
—— "Harper is doing a public service in offering this homely and healthy interpretation of Bible teaching to the general public."—Henry Goddard Leach. ($2.50)

Deeds Done for Christ
by Sir James Marchant
—— "Those who desire a book biographical in character, or concerning conditions under which Christianity has been propagated, will enjoy this book and be repaid for purchasing it."—N. R. Melhorn. ($2.50)

The Christian Experience of the Holy Spirit
By H. Wheeler Robinson
—— "To read such a book as it deserves to be read is the equivalent of an education in the essentials of both religion and philosophy."—U. M. McGuire. ($3.00)

If I Had Only One Sermon To Preach: English Series
Edited by Sir James Marchant
—— "I do not know where you will find a more noble range of subjects treated with more nobility of thought. I consider it the outstanding collection of sermons of the year."—Gaius Glenn Atkins. ($2.50)

Charles W. Eliot: Puritan Liberal
By Henry Hallam Saunderson
—— "The author of this volume pierces to the heart of Eliot's secret and makes his character an influence still more clearly one of the most valuable elements of his Puritan heritage. This is an admirable interpretation."—W. H. P. Faunce. ($2.00)

Just Published

The CHANGING FAMILY

Social and Religious Aspects of the Modern Family

By GEORGE WALTER FISKE

Is the modern family abdicating its responsibilities? Are we to have a non-functioning home eventually to disappear because of its very lack of activity? What is the place of home religion in this welter of social change? Professor Fiske considers such questions as these in discussing a religious faith and practice for the modern family. ($2.25)

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- ☐ The Humanity of God. ($2.50)
- ☐ The Life and Writings of John Bunyan. ($2.00)
- ☐ The Case for Christianity. ($3.00)
- ☐ Old Faith and New Knowledge. ($2.50)
- ☐ American Lutheran Preaching. ($2.50)
- ☐ The Christian Experience of the Holy Spirit. ($3.00)
- ☐ Deeds Done for Christ. ($2.50)
- ☐ If I Had Only One Sermon to Preach: English Series. ($2.50)
- ☐ Charles W. Eliot: Puritan Liberal. ($2.00)

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